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EDITED BY

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Chief Epigraphist

अप्रन्नकीर्तिमपावृणु

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CONTENTS

		Page
No. 18	Sakrepatna Plates of Pallava Simhavarman, Year 41 By G. S. Gai, Mysore	99
,, 19	Raibag Inscription of Vikramaditya VI By K. V. Ramesh, Mysore	106
,, 20	Gorantla Plates of Devaraya I, Saka 1339 By S. Subramonia Iyer, Mysore	111
,, 21	Senagalaguduru Inscription of Bana Chandiyanna By K. V. Ramesh, Mysore	119
22	Two Grants of Vinitatunga II By P. R. Srinivasan, Mysore	122
,, 23	Two Inscriptions of Ajayapaladeva By Ramsharma, Mysore	132
24	Nimbarga Inscription of Chalukya Bhulokamalla, Saka 1057 By S. Nagaraju, Mysore	135

PLATES

No. 27	*Sakrepatna Plates of Pallava Simhavarman, Year 41—Plate I.*	*between pages*	*102 and 103*
,, *28*	,, ,, *—Plate II*	,,	*104 and 105*
,, *29*	*Raibag Inscription of Vikramaditya VI*	*to face page*	*109*
,, *30*	*Gorantla Plates of Devaraya I Saka 1339—Plate I*	*between pages*	*114 and 115*
31	,, ,, *—Plate II*		*116 and 117*
,, *32*	*Senagalaguduru Inscription of Bana Chandiyanna*	*to face page*	*120*
,, *33*	*Two Grants of Vinitatunga II—Plate I*	*between pages*	*126 and 127*
,, *34*	,, *—Plate II*	,,	*130 and 131*
,, *35*	*Two Inscriptions of Ajayapaladeva*	,,	*132 and 133*

69290

No. 18—SAKREPATNA PLATES OF PALLAVA SIMHAVARMAN, YEAR 41

(*2 Plates*)

G. S. Gai, Mysore

(*Received on 17.1.1969*)

The copper-plates containing the inscription edited below were sent to me for examination by Shri T. T. Sharma, Editor of the *Journal of the Mythic Society*, Bangalore, in April 1967. He informed me that the plates were unearthed while digging a pit in a village near **Sakrepaṭna,** the headquarters of the Taluk of the same name in the Chikmagalur District of the Mysore State. I am thankful to Shri Sharma for sending me the plates and enabling me to edit the same in this Journal.

The set consists of **five plates,** each plate measuring 20 cm by 6.3 cm. Near the left margin of each plate, there is a ring-hole, about 1 cm in diameter, through which passes a copper-ring the ends of which were soldered into the bottom of a circular **seal.** But nearly half of the seal and a portion of the ring were broken away and lost when the plates were received by me. Hence it is not possible to make out the figure on the surface of the seal which, however, might have been a couchant bull as found in the case of similar seals. The first and the last plates are engraved on the inner sides only while the remaining plates contain writing on both the sides. Each of the written sides contains 4 lines and so there are 32 lines in all. The reverse sides of the second, third and fourth plates respectively contain the numerical figures 2, 3 and 4, on the left margin, indicating the number of the plate in the set. The engraving is bold and neat and the preservation of the writing is excellent, though the rims of the plates are not raised to protect this writing. The five plates together weigh 1420 g while the existing portion of the ring and seal weighs 165 g.

The **characters** of the grant resemble those of similar charters of what is commonly known as the Pallavas of the Sanskrit charters. They may be compared with those of the Māṅgaḷūr,[1] Pīkira[2] and Vēsanta[3] grants. The Vēsanta grant, however, contains more ornate flourishes on the strokes of the letters and the box-heads (*talekaṭṭu*) are more pronounced while the letters of the Māṅgaḷūr grant are more cursive than those of our grant. They, however, bear closer affinity to the characters of the Pīkira grant. Initial *a* is found in line 4, initial *ā* in line 27 and initial *ē* in line 21. The *akshara t* is represented with a loop while *n* is without any loop. Final consonants are written a little below the line in smaller characters : cf. final *m* in lines 16, 17, 21-22, 25-26 and 30, final *t* in lines 2 and 28. The sign for *upadhmānīya* is found in line 26. As regards **orthography,** it may be observed that the consonant following *r* is doubled but rightly not so in the case of *sh* in line 26. The class-nasal is used instead of *anusvāra*. The **language** is

[1] *Ind. Ant*, Vol. V, pp. 154 ff. and plates.

[2] Above, Vol. VIII, pp. 159 ff. and plates.

[3] *Copper-plate Inscriptions of Andhra Pradesh Government Museum*, Vol. I (1962), pp. 211 ff. and plates.

Sanskrit and the composition is prose except the four benedictory and imprecatory verses. The text is free from errors and the *sandhi* rules have been observed in most of the cases.

The charter was issued from the victorious camp at **Maudgalī-taṭa** by the Pallava king **Siṁhavarman** who is described as the son of **Skandavarman II,** the grandson of **Vīravarman** and the great-grandson of **Skandavarman I.** And its **object** is to register the gift, made by Siṁhavarman, of all the royal enjoyments in the **Valvili** or **Valvilli-agrahāra** in **Sēndraka-rājya** to the brahmins of the same *agrahāra*. The charter is **dated** in the **king's regnal year 41, tenth day of the dark fortnight of the month of Praushṭhapada** (Bhādrapada).

The record is **important** in many respects. It belongs to that group of charters which is commonly known to the scholars as the Sanskrit charters of the early Pallavas and is an important addition to the series[1] in as much as it throws welcome light on what is called 'the Siṁhavarman problem'.

As stated above, the present charter mentions four generations of kings, viz. Skandavarman I, his son Vīravarman, his son Skandavarman II and his son Siṁhavarman, the ruling king. The first three kings, Skandavarman I—Vīravarman—Skandavarman II, are mentioned in the same order in the Ōṁgōḍu-I grant which also gives the name of Kumāravishṇu, the father of Skandavarman I. This grant is, therefore, the earliest of the series known so far. The names of Skandavarman I—Vīravarman—Skandavarman II appear in the Uruvupalli and Neduṅgarāya grants of Skandavarman II's son Yuvamahārāja Vishṇugōpa but the charters are dated in the 11th and 12th regnal years respectively, of a certain Mahārāja Siṁhavarman. The four grants, viz. Ōṁgōḍu-II, Pīkira, Māṅgaḷūr and Viḷavaṭṭi mention only two names of our charter, viz. Vīravarman and his son Skandavarman II while the charters themselves belong to the reign of king Siṁhavarman, mentioned as the son of Yuvamahārāja Vishṇugōpa and the grandson of Skandavarman II. The Vēsanta grant, however, gives the names of the last three kings of our charter viz. Vīravarman-Skandavarman II—Siṁhavarman in the same order. Thus while the Ōṅgōḍu-I grant mentions the first three kings of our charter, the Vēsanta grant gives the names of the last three kings. But the present record is the only charter discovered so far which gives the names of the four generations starting with Skandavarman I and ending with Siṁhavarman, son of Skandavarman II. In other words, though the ruling kings of the present charter and of the Vēsanta grant are identical, the present charter commences the genealogy of the family with an earlier member, viz. Skandavarman I, father and predecessor of Vīravarman. It may also be pointed out that while the Vēsanta grant gives the genealogy for only three generations, the remaining grants of the series mention four generations of kings. The genealogies of the different charters discussed here may be shown in the tabulated form for better understanding.

---

[1] Amongst the charters of this class, the following may be listed here: (1) Ōṁgōḍu-I grant of Skandavarman II (above, Vol. XV, pp. 246 ff.); (2) Vēsanta grant of Siṁhavarman, son of Skandavarman II (*C. P. Inscriptions of Andhra Pradesh Govt. Museum*, Vol. I (1962), ed. by N. Ramesan, pp. 211 ff.); (3) Uruvupalli grant of Yuvamahārāja Vishṇugōpa issued in the 11th regnal year of Mahārāja Siṁhavarman (*Ind. Ant.*, Vol. V, pp. 50 ff.); (4) Neduṅgarāya grant of Yuvamahārāja Vishṇugōpa issued in the 12th regnal year of Mahārāja Siṁhavarman (*Bhārati*, Vol. 18 (1941), pp. 69? ff.; *A. R. Ep.*, 1941-42, No. A 2); (5) Ōṁgōḍu-II grant of Siṁhavarman, son of Yuvamhārāja Vishṇugōpa (above, Vol. XV, pp. 252 ff.); (6) Pīkira grant of the same king as in No. 5 (above, Vol. VIII, pp. 159 ff.); (7) Māṅgaḷūr grant of the same king as in No. 5 (*Ind. Ant.*, Vol. V, pp. 154 ff.); (8) Viḷavaṭṭi grant of the same king as in No. 5 (above, Vol. XXIV, pp. 296 ff.).

1	2	3	4	5	6	7	8	9
Ōṁgōḍu-I	Sakrepaṭṇa plates (present charter)	Vēsanta	Uruvupalli	Neḍuṅgarāya	Ōṁgōḍu-II	Pīkira	Māṅgaḷūr	Viḷivaṭṭi
Kumāra-vishṇu								
Skanda-varman I	Skandavar-man I		Skandavar-man I	Skandavar-man I				
Vīravarman	Vīravarman	Vīravar-man	Vīravarman	Vīravarman	Vīravarman	Vīravarman	Vīravarman	Vīravarman
Skanda-varman II	Skanda-varman II	Skanda-varman II	Skandavar-man II	Skandavar-man II	Skanda-varman II	Skanda-varman II	Skanda-varman II	Skanda-varman II
	Siṁhavar-man I	Siṁhavar-man I	Yuvamahārāja Vishṇugōpa	Yuvamahārāja Vishṇugōpa	Yuvamahārāja Vishṇugōpa	Yuvamahārāja Vishṇugōpa	Yuvamahārāja Vishṇugōpa	Yuvamahārāja Vishṇugōpa
			(11th regnal year of Mahārāja Siṁhavarman I)	(12th regnal year of Mahārāja Siṁhavarman I)	Siṁhavarman II	Siṁhavarman II	Siṁhavarman II	Siṁhavarman II

From the above discussion, it may be seen that the Siṁhavarman mentioned in the Uruvupalli and Neduṅgarāya grants may be identified with the Siṁhavarman of the Vēsanta grant and the present charter under whom Vishṇugōpa was a Yuvarāja or Yuvamahārāja. This would support the surmise made long ago by Fleet that Siṁhavarman mentioned in the Uruvupalli grant might have been an elder brother of Yuvamahārāja Vishṇugōpa. Thus we get four charters of this Siṁhavarman, son of Skandavarman II and elder brother of Yuvamahārāja Vishṇugōpa. These are (1) the Uruvupalli grant, dated in his 11th regnal year, (2) Neduṅgarāya grant dated in his 12th regnal year, (3) the Vēsanta grant dated in his 19th regnal year and (4) the present Sakrepaṭṇa plates dated in his 41st regnal year. While the Uruvupalli grant furnishes the earliest known regnal year, *viz.* 11 for this king, the present Sakrepaṭṇa plates give the latest regnal year, viz. 41 for him, showing thereby that he ruled for at least 41 years. In the absence of any charter issued in the regnal year of Yuvamhārāja Vishṇugōpa, it appears that he predeceased his elder brother who does not seem to have had any male issue to succeed him and hence the throne passed on to the son of Yuvamahārāja Vishṇugōpa who was also named Siṁhavarman. For this Siṁhavarman II, son of Vishṇugōpa, there are four charters, viz. the Ōṁgōḍu-II, Pīkira, Māṅgaḷūr and Viḷavaṭṭi grants. The Pallava genealogy of the Sanksrit charters of this period would, therefore, stand as follows :

Kumā ishṇu
|
Skandavarman I
|
Vīravarman
|
Skandavarman II
|
Siṁhavarman I — Yuvamahārāja Vishṇugōpa
| (son of Yuvamahārāja Vishṇugōpa)
Siṁhavarman II

As already pointed out by the earlier writers,[1] some of the epithets and expressions applied to the earlier members of the family are found associated with other members of the family in the different grants. Thus the epithets *sva-bāhu-bal-ārjjitā°*, etc. applied in our grant to Skandavarman I are attached to the first king Vīravarman in the Pīkira grant. Similarly the epithets *abhyuchchita-śakti-siddhi-sampannasya*, etc. applied to Vīravarman in the present grant are associated with his son Skandavarman II in the other grant. It has been pointed out[2] that the ornate eulogy of the several kings as found in the Uruvupalli, Pīkira, and Ōṁgōḍu-II grants was for the first time composed and brought into use in the reign of Yuvamahārāja Vishṇugōpa.[3] But in view of the fact that the draft containing this eulogy is found in the present charter of

[1] Above, Vol. XXIV, pp. 299 ff.

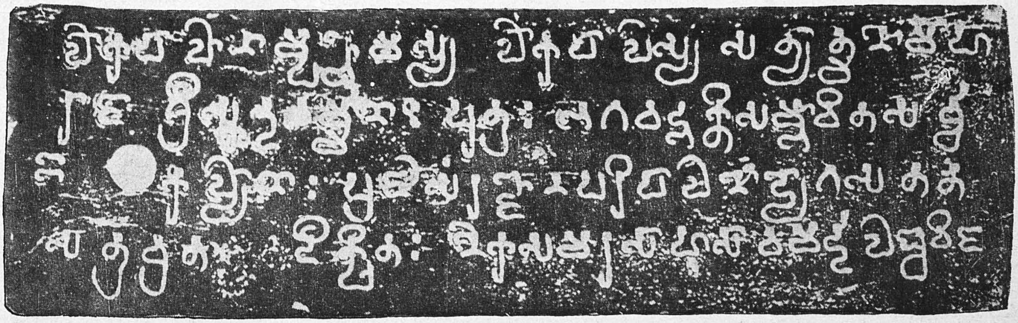
[2] Ibid.

[3] The draft of the Māṅgaḷūr grant is different.

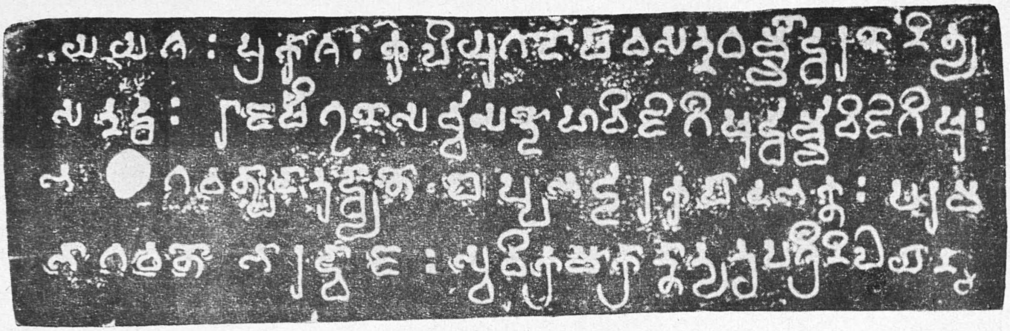
i

ii, a

ii, b



iii, a



iii, b

iv, a

Scale : Three-Fourth

Siṁhavarman, the elder brother of Yuvamahārāja Vishṇugōpa and also in view of the fact that both the Uruvupalli and Neduṅgarāya grants which have a common draft are shown to belong to Siṁhavarman I, it may be stated that the said draft was composed during the reign of this Siṁhavarman I, although the epithets applied to Siṁhavarman in our grant are found applied to Vishṇugōpa in the other two grants. The draft of the Vēsanta grant is, however, different from the other grants of the series.

As noted above, the present charter was issued from Maudgalī-taṭa, *i.e.* the bank of the river Maudgalī and the king made some gifts in Valvili or Valvilli-agrahāra situated in Sēndraka-rājya. It is difficult to identify the river Maudgalī as well as the place Valvili or Valvilli. But Sēndraka-rājya, which is mentioned as Sēndraka-vishaya in some of the Kadamba grants, comprised the area round about modern Shimoga District in Mysore State.[1] It is, therefore, clear that Siṁhavarman was ruling over this area at the time of the grant.

Since all the charters of the series mentioned above, except the one under study, came from the Nellore-Guntur region of Andhra Pradesh, some scholars have suggested that the Pallavas of the Sanskrit charters belong to a northern branch of the main Pallavas of Kāñchī *i.e.* Conjeevaram near Madras.[2] One of the reasons for this suggestion was that none of these Sanskrit charters was issued from Kāñchī, except the Udayēndiram plates[3] of Nandivarman and the Chendalūr plates[4] of Kumāravishṇu II, which were considered to be later grants and which were issued from Kāñchīpura.[5] So the Vēsanta grant of Siṁhavarman is the first charter of this series to have been issued from Kāñchīpura from which evidence the editor of the grant, Shri N. Ramesan, thought that the Pallava kings of the Sanskrit charters ruled from Kāñchī or Conjeevaram. As against this, Shri T. G. Aravamuthan has suggested that we have to look for another place Kāñchī or Kāñchīpuram in the Nellore-Guntur region wherefrom not only all the Sanskrit charters of this series but also some of the earlier Prakrit charters of the Pallavas are either issued or register gifts of villages or lands in that area.[6] It is indeed difficult to set aside this suggestion of Shri Aravamuthan unless and until we get positive evidence to prove that the place Kāñchī or Kāñchīpura mentioned in the Prakrit and Sanskrit charters of the Pallavas referred only to modern Kāñchīpuram or Conjeevaram near Madras which was undoubtedly the capital of the Pallavas of the Siṁhavishṇu line. But the discovery of the present Sakrepaṭṇa plates may throw some light on this problem. As stated above, this record shows that the Pallava king Siṁhavarman held sway over Sēndraka-rājya *i.e.* parts of Shimoga District in Mysore State. This area is nearer to Kāñchīpuram near Madras than to any other Kāñchīpuram in the Nellore-Guntur region. Hence it is likely that the Kāñchīpuram from where the Vēsanta grant of this ruler was issued might be the famous Kāñchī or Conjeevaram.

Only three **geographical localities** are mentioned in the charter under study, viz. Maudgalī river, Sēndraka-rājya and Valvili or Valvilli-agrahāra in it and these have been already discussed above.

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[1] Sircar, *Suc. Sat.*, p. 244.

[2] Ibid., p. 169.

[3] Above, Vol. III, pp. 142 ff.

[4] Ibid , Vol. VIII, pp. 233 ff.

[5] While the Udayēndiram grant refers to a gift of the village Kāñchivāyil, the Chendalūr grant register the gift of the village Chendalūra in Karmmāka-rāshṭra (i.e. Nellore-Guntur region).

[6] *Arch. Soc. of South India* (Silver Jubilee Vol.), 1962, pp. 71, 83-84.

TEXT[1]

First Plate

1 Siddham[2] [|*] Jitam=bhagavatā |[3] Svasti [|*] Vijaya-skandhāvārān=**Maudgalī-taṭa**[4]-

2 vāsakāt parama-brahmaṇyasya sva-bāhu-bal-ārjjit-ōrjjita-kshātra-tapō-

3 nidhēr=vvidhi-vihita-sarvva-maryyādasya sthiti-sthitasy=āmitātmanō

4 mahārāja-śrī-**Skandavarmmaṇaḥ** prapautraḥ abhyuchchita-

Second Plate, First Side

5 śakti-siddhi-sampannasya pratāp-ōpanata-rāja-maṇḍalasya vasudhā-

6 tal-aika-vīrasya mahārāja-śrī-**Vīravarmmaṇaḥ** pautraḥ dēva-dvija-

7 guru-vṛiddh-āpachāyinō vivṛiddha-vinayasy=ānēka-gō-hiraṇya-bhū-

8 my-ādi-pradānaiḥ pravṛiddha-dharmma-sañchayasya prajā-pālana-dakshasya

Second Plate, Second Side

9 lōkapālānām=pañchamasya lōkapālasya satyātmanō mahā-

10 rāja-śrī-**Skandavarmmaṇaḥ** putraḥ bhagavad-bhakti-sambhāvita-sarvva-

11 kalyāṇaḥ prajā-saṁrañjana-paripālan-ōdyōga-satata-

12 satra-vrata-dīkshitaḥ n-aika-samara-sāhas-āvamardda-labdha-vija-

Third Plate, First Side

13 ya-yaśaḥ-prakāśaḥ kaliyuga-dōsh-āvasanna-dharmm-ōddharaṇa-nitya-

14 sannaddhaḥ rājarshi-guṇa-sarvva-sandōha-vijigīshur=ddharmma-vijigīshuḥ

15 bhagavat-pād-ānuddhyātō bappa-bhaṭṭāraka-pāda-bhaktaḥ parama-

16 bhāgavatō Bhāradvājaḥ sva-vikram-ākrānt-ānya-nṛipa-śrī-nilayānām

Third Plate, Second Side

17 yathāvad=āhṛit-ānēk-āśvamēdhānām **Pallavānān**=dharmma-mahārā-

18 ja-śrī-**Siṁhavarmmā Sēndraka-rājyē** sarvva-naiyōgika-vallabhā-

19 n=vaishayikāṁś=ch=ājñāpayati atr=āsmābhis=**Sēndraka-rājyē**

20 **Valvilly-agrahār** nairantaryyēṇa bhujyamānē upari-bhāgama(m=ā)diṁ=kṛitvā

---

[1] From the impressions prepared in my office.

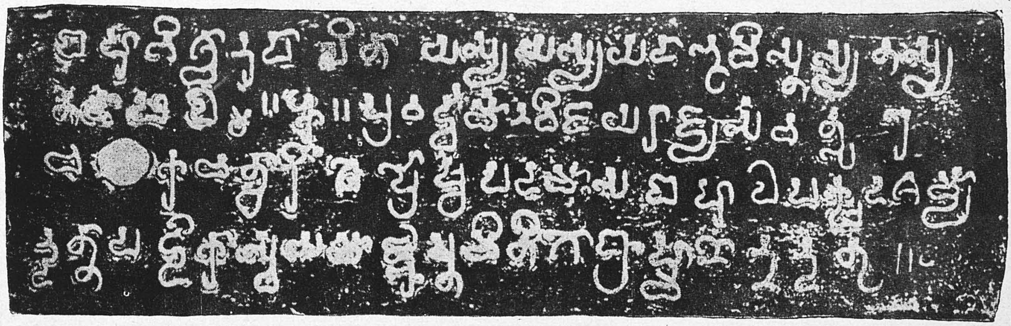
[2] Expressed by a symbol.

[3] This punctuation mark is denoted by a horizontal stroke.

[4] The small stroke at the bottom which gives an impression that this letter *ṭa* may also be read as *a* appears to be due to a scratch on the plate.

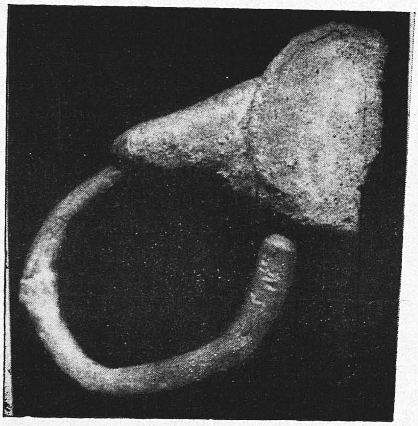
iv, b

v



Scale : Three-Fourth

Seal



(From Photograph)

Fourth Plate, First Side

21 yad=yad=rāja-bhōgyan=tat=sarvvan=tad-agrahārikēbhya ēva brāhmaṇēbhyō dattam

22 sarvva-parihārāś=ch=ātr=ānujñātāḥ tad-avagamya tathā sarvvair=vvarttitavyam

23 pariharttavyañ=ch=ēti [|*] Bhūmi-dānāt=paran=dānan=na bhūtan=na bhavishyati [|*

24 tasy=aiva haraṇāt=pāpan=na bhūtan=na bhavishyati || 1 ||

Fourth Plate, Second Side

25 Sva-dattām=para-dattāṁ vā yō harēta vasundharām [|*] gavāṁ śata-

26 sahasrasya hantuḥ=pibati kilbisham || 2 || Varsha-kōṭī(ṭi)-

27 sahasrāṇi svarggē krīḍati bhūmidaḥ [|*] ākshēptā ch=ānu-

28 mantā cha tāvanti narakē vasēt || 3 || Bahubhir=vvasudhā dattā

Fifth Plate

29 bahubhiś=ch=ānupālitā [|*] yasya yasya yadā bhūmis=tasya tasya

30 tadā phalam || 4 || Pravarddhamāna-vijaya-rājya-saṁvatsarē

31 **ēka-chatvāriṁsē Praushṭhapada-māsa-bahula-paksha-daśamyā-**

32 **n**=dattā paṭṭikā [|*] svayam=ājñā(jña)ptam=iti [|*] gō-brāhmaṇaṁ(ṇa)n=nandatu ||

No. 19—RAIBAG INSCRIPTION OF VIKRAMADITYA VI

(*1 Plate*)

K. V. RAMESH, MYSORE

(*Received on 23·3·1967*)

The hero-stone inscription, edited here with the kind permission of the Government Epigraphist for India, Mysore, was found engraved on a stone-slab lying near the library building at **Raibāg**, Raibag Mahal, Belgaum District, Mysore State. The text of the inscription is engraved in four sections. Of these, sections I and II are engraved on the top and middle panels while sections III and IV are written on the upper half of the right and lower half of the left panels respectively. No details are available regarding the sculptures which the inscribed slab must have contained.

There are in all 11 lines of writing, sections I to III, consisting of 3 lines each and the last section consisting of 2 lines. The inscription is written in Kannaḍa **language** and **characters** which are regular for the period viz., the second half of the 11th century A.D. The palaeographical and **orthographical** features of the record do not call for any special remarks.

While reporting this inscription in the *Annual Report on Indian Epigraphy* for the year 1955-56, in which it is registered as No. 155 of Appendix B, the cyclic year has been read as *Śukla* and its contents are given as follows: "States that Chandarasa, commander of the elephant force, attacked the elephant corps of Bhōja, and having killed several renowned warriors, died on the battle field in the course of an encounter between *Mahāmaṇḍalēśvara* Kāsārarasa and *Maṇḍalika* Bhōja. The encounter is said to have taken place when Tribhuvanamalla (i. e. Vikramāditya VI) was returning from his expedition having made Udayin the lord of the quarters, burnt the city of Dhārā and planted a pillar of victory." It will be seen from what follows that the above remarks are not only inaccurate but cover only a portion of the text of the inscription.

The record is of unique importance because it throws welcome light on the history of two imperial powers of the period, the Chāḷukyas of Kalyāṇa and the Paramāras of Malwa.

The inscription is **dated** in the **Chāḷukya-Vikrama era** (without the regnal and the cyclic years[1] being specified), **Chaitra ba. 7, Sunday.** As will be shown below, this date will have to be referred to year 1 of the era, and that it regularly corresponds to **1077 A.D., March 19, Sunday.**

The record commences with the auspicious word *svasti* and the details of date, mentioned above, are given in line 1. Lines 2-3 state that **Tribhuvanamalla** (i.e. Vikramāditya VI) was returning from an expedition in the course of which he had scattered (the forces of) **Udayin,** had burnt (the city of) **Dhārā** and had erected a pillar of victory. Line 4, which appears to have contained one or more epithets of Koṁgajarasa,[2] is badly mutilated. Lines 5-9 state that (when Vikramāditya VI was thus returning from his victorious expedition) a fierce encounter ensued between (the forces of) *Mahāmaṇḍalēśvara* Koṁgajarasa and *Maṇḍalika* Bhōja in which Chaṁḍarasa, the commander (*nāyaka*) of (the army of) the former successfully

[1] The inscription does not mention the cyclic year *Śukla* as stated in *A. R. Ep.*, 1955-56, No. B. 155.

[2] This name has been read as Kāsārarasa in the *Annual Report* mentioned above.

repelled the (onslaught of) the elephant corps of the latter and also accounted for the lives of a number of enemy generals before he himself fell on the battle-field having spread his fame in all the quarters.

The purport of lines 9 to 11 is difficult to understand because line 11 is illegible inspite of the letters being well preserved. These lines seem to record the construction of some structure, probably a memorial to Chaṁḍarasa, by Koṁgajarasa who is given the epithets of *bhāvan-aṁkakāṛa* and *Padmaladēviya-nija-gaṁdhavāraṇa.*

As has been pointed out above, Vikramāditya VI is stated, in the record, to be on his way back from his victorious expedition in the course of which he had defeated Udayin, burnt Dhārā and erected a pillar of victory. The reference to Dhārā helps us to conclude that the expedition was directed against the Paramāra kindgom which had that city for its capital. Udayin, therefore, should be identified with the Paramāra ruler Udayāditya whose known dates range from V. S. 1116[1] (1059 A.D.) to V. S. 1143[2] (1086 A. D.) and who is named in the Bēlāva inscription[3] of Bhōjavarman of Eastern Bengal as Udayin.

The military career of Vikramāditya VI, both before and after his accession to the throne in 1076 A.D., is fairly clearly known from his numerous records and from Bilhaṇa's *Vikramāṅkadēvacharita.* According to Bilhaṇa, Vikramāditya VI was once involved in the military conquest of Malwa when he was only a prince and when his father Sōmēśvara I was still on the throne. The first half of the verse in question reads :

Sa Mālav-ēṁduṁ śaraṇaṁ pravishṭam=

akaṇṭakē sthāpayati sma rājyē ||[4]

This has been taken elsewhere[5] to mean that Sōmēśvara I "sent his son, Vikramāditya, a distinguished general, with a large army to help the cause of Jayasiṁha " on whom had fallen the onerous task of regaining the Paramāra throne which had fallen into the hands of Kalachuri Karṇa and Chaulukya Bhīma consequent on the death of the famous Bhōja I. "After a hard contest the Chālukya prince succeeded in routing Karṇa and Bhīma and drove them from the land of Malwa, establishing Jayasiṁha once more on his throne ".[6] It is obvious from this that Prince Vikramāditya had invaded the kingdom of Malwa not as the enemy of the Paramāras but as their saviour. This invasion must have taken place a little before V. S. 1112 (1055 A.D.) to which year the earliest known record[7] of Paramāra Jayasiṁha I belongs.

Vikramāditya VI's second intrusion into the Malwa territory, this time as an enemy of the Paramāras, had hitherto been inferred from the epithet *Dhārā-nātha-mahā-bhaya-jvara-karaṁ* as found applied to him in an inscription[8] from Beḷagāmi, Shikarpur Taluk, Shimoga District, dated in December, 1077 A.D. On the basis of this record, it has been rightly suggested[9] that Vikramāditya VI 'seems to have led a successful campaign against Malwa, shortly after his accession to the

1 Bhandarkar's List, No. 134.
2 Ibid., No. 150.
3 Above, Vol. XII, p. 40, verse 10 ; *JASB.*, Vol. X, p. 125.
4 *Vikramāṅkadēvacharita,* Chapter III, verse 67.
5 D. C. Ganguly : *History of the Paramāra dynasty,* p. 124.
6 Ibid.
7 Bhandarkar's List, No. 132.
8 *Ep. Carn.*, Vol. VII, Sk. 124.
9 D. C. Ganguly, op. cit., p. 137.

throne during the reign of Paramāra Udayāditya. As will be seen below direct evidence in support of this conclusion is provided by the inscription being edited here.[1]

The Beḷagāmi inscription, mentioned above, helps us in solving the problem of dating this inscription. We have stated above that the Chāḷukya forces, led by Prince Vikramāditya VI, had entered the kingdom of Malwa sometime before 1055 A.D. to assist Paramāra Jayasiṁha I. There is no evidence to show that subsequent to 1055 A.D. and until 1069A.D., in which year Chāḷukya Sōmēśvara I ended his reign, he undertook any expedition against the Paramāras in which his son Vikramāditya VI could have been associated so as to merit the above mentioned epithet. Between 1069 and 1076 A.D., when Sōmēśvara II was having his troubled reign,Vikramāditya VI was busy in the southern parts of the Chāḷukya empire warding off attempts on his life by his suspicious brother and trying to consolidate his political standing. During those years he could not have turned his attention towards Malwa. On the other hand, it was Sōmēśvara II who, with Chaulukya Karṇa for his ally, invaded Malwa and laid waste the city of Dhārā killing the Paramāra ruler Jayasiṁha I in battle.[2] It is, therefore, obvious that the epithet *Dhārānātha-mahā-bhaya-jvara-karaṁ* must have been earned by Vikramāditya VI after his accession in 1076 A.D. but before December, 1077 A.D.[3]

It is in this context that the date of the present inscription is to be examined. This portion (line1) reads *Chāḷukya-Vikrama-varshada Chaitra ba.* 7, *Ādi-vārad-aṁdu.* We may venture to suggest that since the first year of this era was still current at the time of the engraving of the record, the writer did not deem it necessary to mention it. If this is accepted, the given details of date regularly correspond to Sunday, March 19, 1077 A.D., implying thereby that Vikramāditya was,on this date, already on his way back from his victorious expedition.

As has been pointed out above, *Mahāmaṇḍalēśvara* Koṁgajarasa is described in our inscription as *bhāvan-aṁkakāṟa* (i.e. the 'chief servant' or 'leading hero' in the court or camp of his brother-in-law) and *Padmaladēviya-nijagandhavāraṇa* (i.e. the protector of the fragrance or chastity of Padmaladēvi). It may be concluded from this that Koṁgajarasa was the brother of Padmaladēvi and that, since the epithet *bhāvan-aṁkākāṟa* suggests that Koṁgajarasa's brother-in-law was also his master, she was the queen of Vikramāditya VI himself. Thus, this inscription reveals the name of a hitherto unknown queen of the famous Chālukya emperor. As regards Koṁgajarasa, he may be identified with his namesake who, in an undated inscription[4] from Chachaḍi, Parasgad Taluk, Belgaum District, palaeographically assignable to the 11th-12th century, is men-

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[1] By ignoring the Beḷagami inscription and not being aware of the Raibag inscription, Nilakanta Sastri suggests (*The Early History of the Deccan*, Parts I-VI, p. 361) that Udayāditya, who followed Jayasiṁha in about 1060 A.D., must have made friends with Vikramāditya VI.

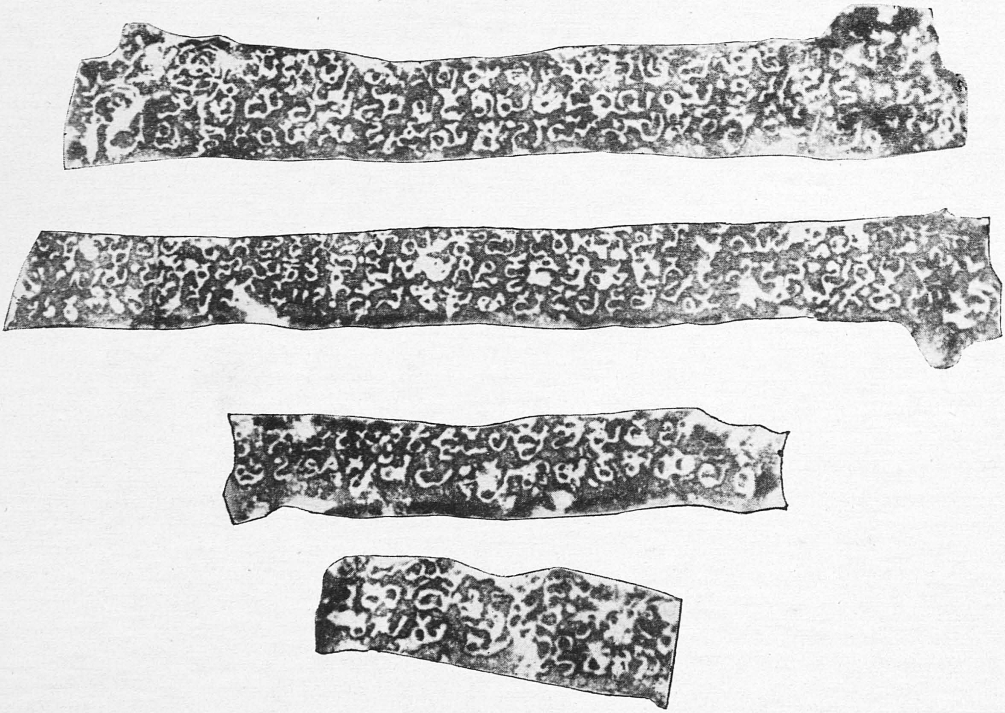
[2] D.C.Ganguly, *op. cit.*, pp. 127 ff.

[3] Fleet refers (*Bom. Gaz.*, Vol. I, part II, p. 452) to an inscription from Yaḷavaṭṭi, Dharwar District, belonging to 1088-89 A.D. as stating thatVikramīditya VI crossed the Narmadā and conquered kings on the other side of the river. This has been taken elsewhere (*Jainism in South India*, p. 244) to mean that Vikramāditya had once again invaded the Malwa kingdom towards the close of Udayāditya's reign i.e. in about 1087 A.D. (cf. also above, Vol. XXVI, pp. 181-82). It may be pointed out that the Yaḷavaṭṭi epigraph does not help us in dating Vikramāditya's invasion and that it makes no specific reference to his triumph over Paramāra Udayāditya. At any rate, the possibility of the Raibag inscription referring to a possible Chāḷukya invasion of the Paramāra kindgom around 1087A.D.does not arise because the details of date are irregular not only for that year but for the previous years too. Evidence of another invasion of Malwa by Vikramāditya VI is found in a record from Nimbargi, belonging to 1098 A.D. (See *Jainism in South India*, pp. 243 ff.). This invasion was carried out in all probability, about the year 1097 A.D. and, since Udayāditya was no longer alive on that date, the episode does not concern us here.

[4] *A.R. Ep.*, B.K. No. 7 of 1940-41.

RAIBAG INSCRIPTION OF VIKRAMADITYA VI

I
2 2



III
8 8

IV
10 10

II
4 4
6 6

Scale : One-Third

tioned, along with *Mahāmaṇḍalēśvara* Kannakairarasa as the joint donor of the village Nāgarapāḷa to the god Bhōgēśvara.

It may be safely supposed that Komgajarasa had accompanied Vikramāditya VI in his northern expedition. The battle against *Maṇḍalika* Bhōja appears to have been fought in the vicinity of Raibāg, the findspot of the inscription. Raibāg lies exactly to the south of Dhārā and they are separated by a distance of about 400 miles as the crow flies. From north southwards, the two places are separated by the Narmadā, Tāpti, Gōdāvarī, Bhīmā and Kṛishṇā rivers.

Bhōja, whose forces the returning Chāḷukya army encountered, may be identified with his namesake of the Karāḍ Śilāhāra family. This identification is supported by an inscription[1] of Vikramāditya VI from Malghaṇ, Sindgi Taluk, Bijapur District. Dated in 1100 A.D., this epigraph states that the emperor was camping on the banks of the Bhīmarathī while he was proceeding west against Bhōja. The Raibag and the Malghaṇ inscriptions show that Bhōja was a constant opponent of Vikramāditya VI. It is likely that the expedition, recorded in the Malghaṇ epigraph, failed to bring about the subjugation of Bhōja for, Āchugi II, the Sinda feudatory of Vikramāditya VI, whose known date falls in 1122 A.D., is credited with the repulsion of Bhōja and his forces when they invaded the Chāḷukya territories.[2] The present inscription provides us with the earliest as yet known date for Bhōja. Though Bhōja fought a battle against the Chāḷukya army when the latter was on its way back from the Malwa country, it is unlikely that he was a subordinate of Paramāra Udayāditya. It may be that on its return march the imperial army had to pass through the Śilāhāra territory and that Bhōja, unwilling to let the encroaching forces go unchallenged, gave them battle.

The only place-name occurring in the inscription is **Dhārā,** the famous capital city of the Paramāras. It is the same as modern Dhār in Madhya Pradesh.

TEXT[3]

Section I

1 Svasti [|*] Śrīmach-**Chāḷḷu(ḷu)kya-Vikrama-varshada Chaitra ba 7 Ādivārad-aṁdu**

2 śrīma[t]-**Tribhuvanamalladēvam Udayiyaṁ** disāpaṭṭaṁ mā-

3 **ḍi Dhāreyaṁ** suṭṭu jaya-staṁbhamaṁ nilisi maguḷi bappalli [sukha]

Section II

4 [tā] . y[u] · [śrīma]-[4]

5 n-Mahāmaṇḍaḷēsva(śva)raṁ **Koṁga[ja]-**

6 **rasaru[ṁ]** Maṇḍaḷika **Bhō-**

Section III

7 **janu[ṁ]** [kā]duvalli Koṁgajarasana nāyakaṁ Chaṁḍarasa Bhōjan-āneya-ha(pā)ḷi-mogama [ki]-

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[1] *SII*, Vol. XX, No. 64.

[2] *Bom. Gaz.*, Vol. I, part II, pp. 547 and 574.

[3] From impression.

[4] The upper halves of letters in this line are broken off.

8 [tti] palaruṁ pesara nāyakaraṁ koṁdu salagi divya-kī[r]ttiyaṁ digu-danti-dantaṁbarav-eydisi

9 sura-lōka prāptan-āda || Bhāvan-aṁkakāṛa Pad[m]aladēviya nija-gaṁdha-vāraṇa

Section IV

10 Koṁgajarasan[u] kaṭṭida [ade] biruda bo . .

11 ia . . . uru eḷi . . ko . .[1]

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[1] The letters in this line are illegible.

NO. 20—GORANTLA PLATES OF DEVARAYA I, SAKA 1339

(*2 Plates*)

S. Subramonia Iyer, Mysore

(*Received on 4. 3. 1967*)

The copper plate charter edited here with the kind permission of the Government Epigraphist for India was found with Sri K.A. Nagaraja Rao in **Gōrantla,** Hindupur Taluk, Anantapur District, Andhra Pradesh.[1] They were photographed and the photographs were sent to the Government Epigraphist for India for examination by the Superintendent, Archaeological Survey of India, South-Eastern Circle, Hyderabad. The set consists of three plates. The first and third plates contain writing only on one side while the second plate is written on both the sides. The photographs reveal that the rims of the sides of the plates were raised for the sake of preservation of letters. Each plate has a hole at the left in a projection from the main plate for the ring to pass through. Excepting the third plate, the other plates are not numbered. Since the plates are not available for examination, details regarding the weight of the plates, the ring and the seal are not known. The writing is in a good state of preservation.

The **characters** employed in these plates are Nandi-Nāgarī with the exception of the sign manual *Śrī-Rāmachaṁdrā* at the end which is in Kannaḍa characters. The **languages** used are Sanskrit and Kannaḍa. Sanskrit has been employed for the benedictory verses in the beginning, the genealogical account of the dynasty, the grant portion and the imprecatory verses at the end. Kannaḍa has been used for delineating the boundaries of the donated village. As an **orthographical** feature, it can be pointed out that instead of *ṛi*, *ru* is used in *rugvēdavēdī* in line 28. The way in which *au* in *aunnatya* in line 4 has been written is also noteworthy. This letter is written by omitting the serif of *a*. The form of *ḷ* in *biḷiya* (lines 43, 44, 46, 48, etc.) is slightly different from that of *l*. The first loop tends to touch the central prong. This seems to suggest the origin of the use of *ḷ* in Nāgarī. The fact that it occurs in the Kannaḍa passage seems to indicate that the well known preference for *ḷ* to *l* in Kannaḍa has influenced this form.

The record belongs to the reign of **Dēvarāya I** and it registers the grant of a village **Kaṁchikuṇṭa** by **Bukkāṁbā,** the queen of prince **Rāmachaṁdra.** It is dated **Śaka 1339** given in numerals as well as in the chronogram *nava-guṇōttara-rāma-chaṁdra*. The other details of the date are **Jaya, Tapasya (Phālguna), śu. 5 (ishu), Thursday (Jīva).** The Śaka and the cyclic years do not, however, correspond. For, the cyclic year Jaya fell only in Śaka 1336. If Śaka 1336 is the intended year, then the details of date would regularly correspond to **1415 A.D., February 14.**[2]

The inscription begins with a salutation to Gaṇēśa. The first two verses are in praise of the primeval boar (*Prathama-pōtrī*) and Gaṇēśa respectively. Verse 3 describes the race of Yadu. Verse 4 mentions **Bukkarāya.** Verses 5 and 6 refer to his successor **Harihara (II).** Verse 7 speaks of **Dēvarāya (I)** and his prowess is described in verse 8. Verse 9 introduces his son **Rāmachaṁdra.** His valour and munificence are praised in verses 10 and 11. Verse 12 states that Rāmachaṁdra set out with an army on the orders of his father Dēvarāya, to conquer the

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[1] This has been registered as *A.R. Ep.*, 1965-66, No. A. 1.

[2] If the cyclic year Jaya is ignored and Śaka 1339 is accepted as the date of the charter, then it will correspond to 1418 A.D., February 11.

Āndhra country (*Andhradēśam=abhishēṇayan*). Verse 13 describes his arrival in a forest near **Śrīśailam** (*Śrībhūdhar-ābhyarṇam*) which is sanctified by the breeze wafting over the river **Krishṇā** (*Pātālagaṁgā*). From verse 14 it is known that the prince had a hill-shrine (*Śrīgiri-mandira*) constructed for Śiva and that he asked his queen **Bukkāṁbā** to grant a village for establishing an *agrahāra*.

Verse 15 gives the lineage of queen Bukkāṁbā. She is stated to belong to the race of the moon (*Śaśikulākūpāralakshmī*) and as being the daughter of Mallāji and Aubhalarāja, who, in turn, is described as the son of Rudradēva. In verse 16 is given the date of the grant and the name of the donated village. It is stated therein that the grant was made in the temple of Mallikārjuna and that the queen gave away the village **Kaṁchikuṇṭa** as *sarvamānya* with the consent of her lord to the donees and that the village was renamed **Bukkāpura** after the donatrix. Besides, the right of the donees to the eight-fold enjoyment of the donated village was also granted. Verses 17-25 give the names, *gōtras*, etc., of the donees. Verse 26 is a benediction on the donated village. Verse 27 refers to the prose-passage that follows wherein the boundaries of the donated village are given in *dēśa-bhāshā* i.e. Kannaḍa. In the Kannaḍa portion it is stated that the boundaries were marked by Pokkarasa and the *gauṁḍu-prajegaḷu* of the four villages (names not given) surrounding the grant village. In the end, four imprecatory verses are given. The grant is attested by the sign-manual *Śrī-Rāmachaṁdrā* of the prince.

The **importance** of the record consists in the details it furnishes about prince Rāmachaṁdra and his queen Bukkāṁbā. Prince Rāmachaṁdra is already known from a copper-plate grant[1] where he is described as the *Yuvarāja* of Udayādri i.e. Udayagiri and as having defeated the Turushka king. It is stated therein that the prince confirmed the grant of a village formerly given by his father Dēvarāya (I) to Chennubhaṭṭa in Śaka 1312 Pramōda (1390 A.D.), when the latter was the viceroy of Udayādri under Harihara (II). The date of confirmation is, however, not given. It seems quite probable that the date of the grant is later than 1406 A.D., the year of accession of Dēvarāya (I).[2] Rāmachaṁdra is further mentioned in three other inscriptions.[3] We can identify Rāmachaṁdra of the grant under review with his namesake mentioned in the inscriptions referred to above.

The accession of Dēvarāya (I), it is known, marked the beginning of a long and protracted struggle between the Vijayanagara and Koṇḍavīḍu kingdoms. Peda Kōmaṭi Vēma attacked Udayagiri-rājya and captured a large portion of it while Dēvarāya had gone to the capital probably to take part in the struggle for succession after the death of Harihara (II) in 1404 A.D. After his return, Dēvarāya (I) retaliated and not only got back his lost territory, but also made some incursions into the enemy's territory. But he could not long keep the territory under his sway.[4]

Meanwhile, the alliance between Firuz Shah, the Bahmani Sultan and Peda Kōmaṭi Vēma became strong. Kāṭaya Vēma, the chief of Rājamahēndravaram, hemmed in by enemies like the Reḍḍi chiefs of Koṇḍavīḍu, the Telugu Chōḍas and the Veḷamas, sought the aid of Dēvarāya I. He visited Ahōbalam and seems to have met Dēvarāya I.[5] Dēvarāya offered aid readily and accordingly sent his troops. War broke out between Kāṭaya Vēma and Annadēva, the Telugu

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1 *Nell. Inss.*, Part I, C.P. No. 1, p. 4.

2 Contra. *Further Sources of the Vijayanagara History*, Vol. I, p. 64.

3 *Nell. Inss.*, Part II, p. 637; *A.R.Ep.*, 1916-17, No. 125; *A.R.Ep.*, 1931-32, No. 317. An inscription at Haḷe Agrahāra in Kankanhalli Taluk in Bangalore District in Mysore State (*Ep. Carn.* Vol. IX, Kn. 2) refers to one Rāmachaṁdra, the son of Harihara. This prince is not known to us and it is very difficult to identify him with the prince Rāmachaṁdra of our record.

4 *History of the Reddi Kingdom*, p. 161

5 *A.R. Ep.*, 1915, No. 84.

Chōḍa in about 1415 A.D., and the two were aided respectively by Dēvarāya (I) and Firuz. The details of the struggle and its sequel are described in the Rajahmundry Museum Plates of Annadēva.[1] It is possible to identify, in the light of the facts stated above, the expedition which according to the plates under study Rāmachaṁdra undertook with the one sent by Dēvarāya (I) to aid Kāṭaya Vēma. But it seems more likely that the expedition was sent with the object of subduing the recalcitrant Reḍḍi chiefs of Koṇḍavīḍu, who were known to have intruded into the Udayagiri region of the Vijayanagara empire. In this connection, it is noteworthy that Prince Rāmachaṁdra was the viceroy of Udayagiri under his father Dēvarāya I as late as 1416 A.D.

It is not possible to identify Aubhala Rāja and Rudradēva who are stated to be respectively the father and grand-father of Bukkāṁbā. Till now, Bukkāṁbā as the queen of Rāmachaṁdra was not known to us and the present record reveals her identity for the first time. The claim is made in our record that Rāmachaṁdra caused a shrine for Śiva to be constructed at Śrīśailam. This shrine does not apear to be the same as the original shrine at that place, for there are several inscriptions at Śrīśailaṁ which testify to the existence of that temple even prior to the time of Rāmachaṁdra.[2]

As stated above, the donees were seven brāhmaṇas. The particulars regarding their Vēdas, *Gōtras*, etc., are given below.

No.	*Name of the donee*	*Father's name*	*Gōtra*	*Vēda*
1	Haribhaṭṭa	Nāgapārya	Vatsa	Ṛik
2	Dēvaṇṇabhaṭṭa	Chauḍappādhyāpaka	Vasishṭha	do.
3	Māṁyibhaṭṭa	Mādhavabhaṭṭa	Kāśyapa	do.
4	Gōpinātha	Narasiṁha	Harita	do.
5	Dēpaṇārādhya	Lakkaṇārādhya	Bhāradvāja	Yajus
6	Gaṁgādharabhaṭṭa	Appaṇṇasutva	Agastya	do.
7	Vishṇubhaṭṭa	Aṇṇugalārādhya	Ātrēya	Sāman

It is stated that Dēvarāya, the writer of the grant was also given a share of the grant village by the seven donees themselves. I am unable to identify the gift village Kaṁchikuṇṭa.

TEXT[3]

[Metres : Verses 1, 2, 5, 18-25, 27-30 *Anushṭubh* ; verse 3 *Āryā* ; verses 8, 11, 13 *Upajāti* ; verses 4, 7, 9, 15, 16, 26 *Vasantatilaka* ; verse 12 *Rathōddhatā* ; verses 6, 10, 14 *Śārdūlavikriḍita* ; verses 17, 31 *Śālinī*].

First Plate

1 || Śrī-Gaṇapatayē namaḥ || Avyād=vaḥ prathamaḥ pōtrī sarasām=udvahan=Rasāṁ-(sam) | pri-

[1] Above, Vol. XXVI, pp. 14 ff.

[2] *A.R. Ep.*, 1914-15, Nos. 11, 20, 27, 36, etc.

[3] From photographs.

2 y-āṁga-saṁga-saṁjāta-sāṁdra-svēd-ōdayām=iva || [1*] Vaṁdāru-sura-kōṭīra-maṇi-raṁjita-pādu-

3 kaṁ(kam) | Vighnavidrāvaṇaṁ vaṁdē vadanē vāraṇaṁ mahaḥ || [2*] Asti svastimad-udayō muktāmaya-sūti-saṁ-

4 bhavan-mahimā | aunnatya-mūla-nilayaḥ suparva-mahitō Yadōr=Varōr=vaṁśaḥ || [3*] Tasminn=ajāyata

5 nij-āyata-khaḍgadhārā-saṁpāta-pāṭita-paraḥ-śata-vairi-rājaḥ | vaṁśē viśēshaka-vilāsa-karair=ya-

6 śōbhiḥ saṁśōbhita-kshiti-talaḥ kila Bukkarāyaḥ || [4*] Āsīd=āsīma-bhūmīśa-mauli mālita-śāsa-

7 naḥ | rājā Hariharō nāma Yadu-vaṁś-ābdhi-chaṁdramāḥ || [5*] Ājya-prājya-havis-samiddha-hutabhug-dhūm-ōdga-

8 m-āvirbhavad-bhūyaḥ saurabha-sādhu-saudha-valabhī-vātāyan-ōdbhāsini | tat-tan-maṁtra-nimaṁtrit-āgata-surā-

9 haṁpūrvikā-pūritē yēn=ākārishat=ārthinō dvija-gṛihē satrāya Śakr-ādayaḥ || [6*][1] Āsīd=asīma-mahi-

10 mā hima-dhāma-kīrttēḥ sphītaśriyō **Hariharān**=nṛipatēs=tanūjaḥ | uddāma-vāma-narapāla-kul-ābdhi-

11 maṁtha-Maṁthāchala-sthira-bhujō bhuvi **Dēvarāyaḥ**[2] || [7*] Yasya pratāp-ānala-jṛiṁbhamāṇa-jvālā-jaṭālē bhuva-

12 n-āṁtarālē | paraṁ tamaḥ prāpad=anupravēśaṁ pratyarthi-pṛithvīpati-hṛid-darīshu[3] || [8*] Tasmād=udanvata iv=ēṁdur=u-

13 dāramūrttir=jātaḥ kal-āvali-vilāsa-nivāsa-bhūmiḥ | jaivātṛikō jayati kīrtti-kalāpa-chaṁchach-chaṁdr-ātapa-chchhu-

14 rita-diṅ=nṛipa-**Rāmachaṁdraḥ** || [9*] Pratyarthi-kshiti-nāyaka-praṇayinī-śōk-āgni-saṁdhukshaṇē prōnnidrā-

15 ṇa-parākrama-prakaraṇē sēnā-prayāṇē=bhitaḥ | jaṁghāl-ātula-vāji-rāji-vadana-prasyaṁdi-phēn-āvalī-

16 jaṁbāl-ādhvani yasya pāda-patanaṁ nṛīṇāṁ vanaṁ v=āvanaṁ(nam) || [10*] Vadānya ēshō=rthi-janāya mā dāl=lakshmīm=iva kshmā-

17 m=iva mām=ap=īti | bhiy=ēva yat-kīrtir=udāravēgā vigāhatē=ṁtaṁ kakubhām=anaṁtaṁ(tam) || [11*] Dēvarāya-jaga-

18 tīpatēḥ pituḥ śāsanāt=sa niragāt=sa-sainikaḥ | Andhra-dēśam=abhishēṇayan=mahīm=aṁdhayan=bala-ra-

19 jōbhir=udgataiḥ || [12*] Sa prāpad=āpachchhidura-pravēsaṁ Śrībhūdhar-ābhyarṇam=araṇyadēśaṁ(śam) | Pātālagaṁgā-

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[1] Cf. *Nell. Inss.*, Vol. I, No. 1, V. 4.

[2] The latter half of the verse is also found in verse 5 of the same record. Ibid.

[3] This verse is found with slight variations in the same record as verse 7. Ibid.

GORANTLA PLATES OF DEVARAYA I, SAKA 1339 — PLATE I

ii, a

(From Photograph)

20 laharī-vihāri-samīra-saṁchāra-pavitrit-āśaṁ(śam) || [13*] Tatra Śrīgiri-maṁdiraṁ śṛi(śru)ti-śiras-tātparya-

Second Plate, First Side

21 bhūmiṁ Śivaṁ śāṁtaṁ sādaram=arirādhayishayā prātishṭhipat=sa priyāṁ(yām) | Bukkaṁb=ēti bhuvi śrutāṁ Śaśiku-

22 lākūpāra-lakshmīṁ navāṁ tām=ājijñapad=agrahāra-vidhayē grāma-pradānaṁ tathā || [14*] Sā Rudradēva-tanay-Aubha-

23 larājaputrī Bukkāṁbikā tadanu bhartṛi-kṛit-ābhyanujñā | Mallāji-garbha-kalaś-ārṇava-rājalakshmīḥ śrī-Rā-

24 machandra-nṛipa-mānasa-rājahaṁsī || [15*] **Śākē gatē nava-guṇōttara-rāma-chaṁdrē 1339 Jīvē Jay-ābda-ga-Tapasya-si-**

25 **t-ēshu-tithyāṁ(thyām)** | śrī-Mallikārjuna-gṛihē=dita **Kaṁchikuṁṭa-**grāmaṁ sah-āshṭa-vidha-bhōga-hiraṁ(ra)ṇya-dhāraṁ(ram) || [16*] Mānyē tasmi-

26 n=datta-**Bukkāpur-**ākhyē s-āshṭ-aiśvaryē s-āshṭabhōgē=grahārē | sapt=āsan=yē saṁpra-dānaṁ dvijēndrās=tēshāṁ vakshyē gōtra-śākh-ābhi-

27 dh-ādīn || [17*] Jāmadagnyō Vatsa-gōtrō Nāgapārya-tanūbhavaḥ | Haribhaṭṭō=grim-āmnāyē=dhītī s-āṁga-pada-kramē || [18*] Vasishṭha-

28 gōtrajō dhīmāṁś=Chauḍapp-ādhyāpak-ātmajaḥ | nāmnā Dēvaṇṇa-bhaṭṭō=yam=agr-āmnāyavid-agraṇīḥ || [19*] Kāśyap-ānvaya rugvē[1]—

29 ḍa-vēdī Mādhavabhaṭṭajaḥ | Māṁyi-bhaṭṭaḥ śrauta-hautra-vidyā-sāṁrājya-dīkshitaḥ || [20*] Harit-ānvaya-mūrdhanya-Nārasiṁha-su-

30 taḥ sudhīḥ | sa Gōpinātha-bhaṭṭō=gra-vēda-vidyāviśāradaḥ || [21*] Bhāradvāja-kul-ōllāsī Lakkaṇ-ārādhya-naṁdanaḥ [|*]

31 Yajurvid=Dēpaṇārādhyō yajñ-ādhvaryava-dhurya-dhīḥ || [22*] Agastya-gōtrajō=Ppaṁṇa-sutva-sūnur=udāra-dhīḥ | śrī-Gaṁgā-

32 dhara-bhaṭṭ-ākhyō yāhu(ju)shō yajñasārathiḥ || [23*] Ātrēyō=ṇṇugal-ārādhya-tanayō vinay-ākaraḥ | Vishṇu-bhaṭṭaḥ Sāma-

33 śākh-ābhyāsa-bhāsvara-kauśalaḥ ||[24*] Ashṭamas=tu kṛitō=ttr=āṁśaḥ sv-āṁśēbhyō=ṁśī mahājanaiḥ | yajvanē Dēvarāyā-

34 ya dattaḥ śāsana-śaṁsinē || [25*] Śrī-Rāmacha[ṁ*]dra-narapāla-maṇēr=mahishyā Bukkāṁbayā suvihitaḥ

35 sukṛit-aika-sētuḥ | Bukkāpurākhya uditōdita-bhāgya-bhūmir=āchaṁdra-bhānu jayatād-aya-

36 m=agrahāraḥ || [26*] Kalpitā kalpitair=aṁkaiḥ sīmā tad-dēśa-bhāshayā | Likhyatē=th=āgrahārē=smi-

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1 Read *Ṛigvē°*.

37 n=sarvamānyō prasiddhayō || [27*] Bukkāpuravāda Kaṁchikuṁṭe-Mēnāḍu adhikāri Pōtarasanuṁ chaugrāmada gavuṁḍu-praje-

38 galu(ḷu)m māḍida sīme vivara | Īśānyav=ārabhyav=āgi mettameliya kaṇuveyali kaṭhāri-Chaṁdra-Sūryaru Bu-

39 kkāpurada sīmey=eṁdu barada kariya-kallu [|*] Alliṁdaṁ teṁkalu kaṭhāri-Chaṁdra-Sūryaranu barada beṇṇachi-

40 gaṁ(ga)llu [|*] Alliṁdaṁ teṁkalu kaṭhāri-Caṁdra-Sūryaranu barada beṇṇachi-gallu [| *] Alliṁdaṁ teṁka kaṭhāri-Chaṁdra-Sū-

41 ryaranu barada bili(ḷi)ya-kallu [|*] Alliṁdaṁ teṁkalu kaṭhāri Chaṁdra-Sūryaranu barada niṁda bili(ḷi)ya-ka-

Second Plate, Second Side

42 llu [|*] Adarriṁ(ṟiṁ)daṁ teṁka balada marada kaṇuveyalu kaṭhāri-Chaṁdra-Sūryaru barada kariya-kallu [|*] Adarri(ṟi)ṁdaṁ

43 teṁka kaṭhāri Chaṁdra-Sūryaru barada habbu[ge]ya biḷiya-kallu [|*] Adarriṁ(ṟiṁ)daṁ teṁka chikka kaṇuve[ya*]lu

44 kaṭhāri-Chaṁdra-Sūryaru barada biḷiya-kallu [|*] Adarriṁ(ṟiṁ)daṁ teṁka chikkavu eraḍu kaṇuve mūrra(ṟa)neya e-

45 dala kaṇuve[ya*]lu kaṭhāri-Chaṁdra-Sūryaru barada kariya-kallu [|*] Ā halla(ḷḷa)diṁda teṁka kaṭhāri Chamdra-

46 Sūryaru barada biḷiya-kallu [|*] Adarriṁ(ṟiṁ)daṁ teṁka kaṭhāri-Chaṁdra-Sūryaru barada biḷiya-kallu [|*]

47 Adarriṁ(ṟiṁ)daṁ teṁka eraḍu kaṇuve [|*] Adarriṁ(ṟiṁ)daṁ teṁka kaṭhāri-Chaṁdra-Sūryaru barada kariya-kallu [|*]

48 Adarriṁ(ṟiṁ)daṁ teṁka ūriṁge Āgnēyadali halla(ḷḷa)doḷage kaṭhāri-Chaṁdra-Sūryaru Bukkāpura-sī-

49 mā eṁdu barada kariya-arre(ṟe)gallu [|*] Adarriṁ(ṟiṁ)daṁ paḍuva Chaṁdra-Sūryaru barada kariya-kallu [|*] Adarriṁ(ṟiṁ)-

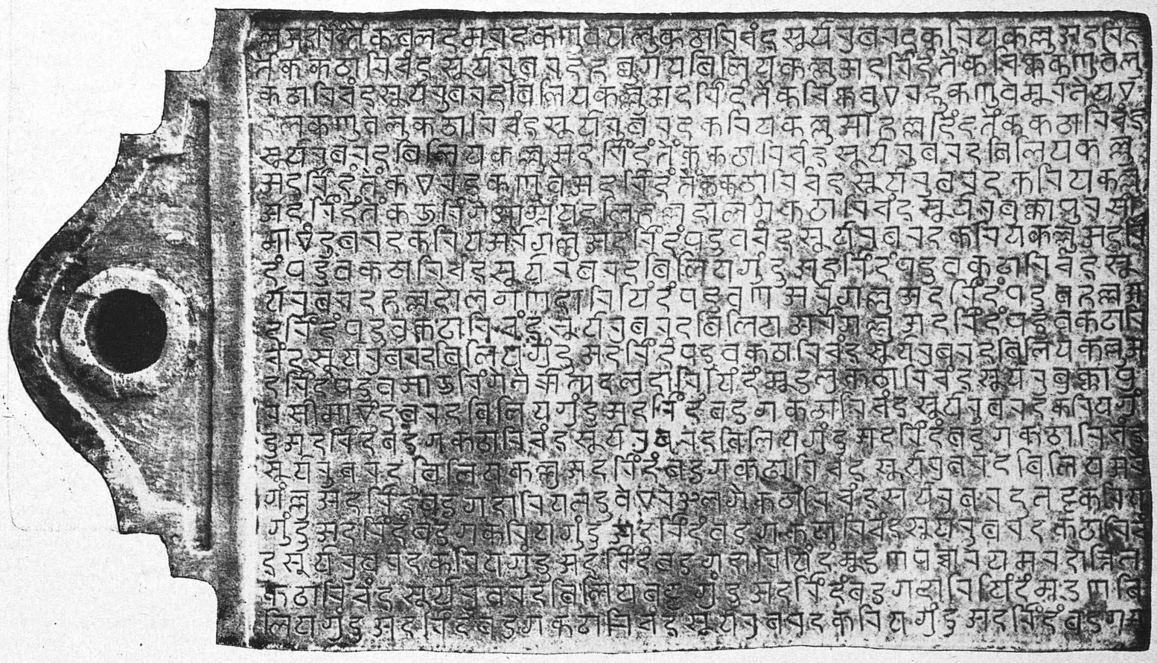
50 daṁ paḍuva kaṭhāri-Chaṁdra-Sūryaru barada biḷiya-guṁḍu [|*] Adarriṁ(ṟiṁ)daṃ paḍuva kaṭhāri-Chaṁdra-Sū-

51 ryaru barada halla(ḷḷa)dola(ḷa)gaṇa dāriyiṁdaṁ paḍuvaṇa arre(ṟe)gallu [|*] Adarriṁ(ṟiṁ)daṁ paḍuva halla(ḷḷa) [|*] A-

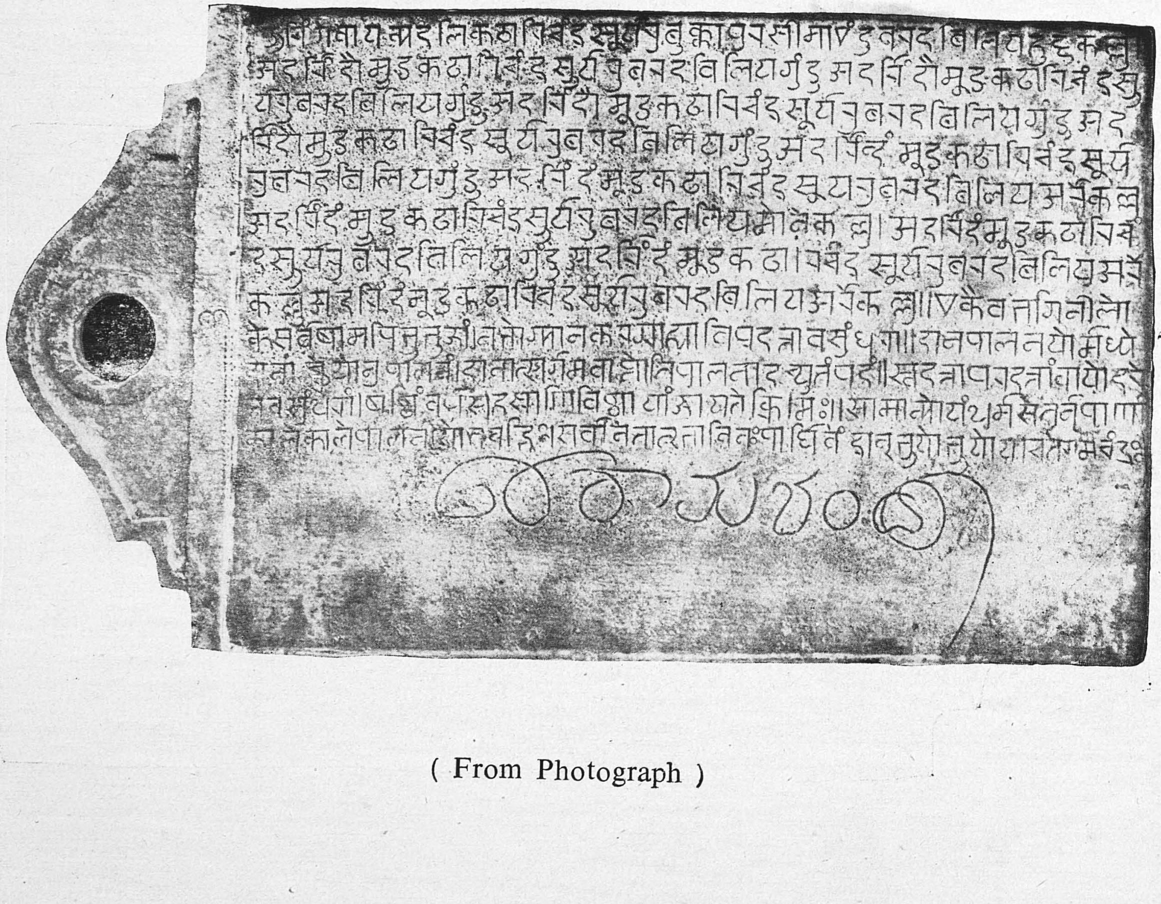
52 darriṁ(ṟiṁ)daṁ paḍuva kaṭhāri-Chaṁdra-Sūryaru barada bili(ḷi)ya arre(ṟe)gallu [|*] Adarriṁ(ṟiṁ)daṁ paḍuva kaṭhāri

53 Chaṁdra-Sūryaru barada biḷiya guṁḍu [|*] Adarriṁ(ṟiṁ)daṁ paḍuva kaṭhāri Chaṁdra-Sūryaru barada bili(ḷi)ya-kallu [|*] A-

ii, b



iii



(From Photograph)

54 darri(ṛi)ṁdaṁ paḍuva ā ūriṁgē Nairṛityadalu dāriyiṁdaṁ mūḍalu kaṭhāri-Chaṁdra-Sūryaru Bukkāpu-

55 ra-sīmā eṁdu barada biḷiya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kaṭhāri Chaṁdra-Sūryaru barada kariya-guṁ-

56 ḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kaṭhāri-Chaṁdra-Sūryaru barada bili(ḷi)ya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kaṭhāri-Chaṁdra-

57 Sūryaru barada bili(ḷi)ya-kallu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kaṭhāri-Chaṁdra-Sūryaru barada bili(ḷi)ya arre(ṟe)-

58 gāṃ(ga)llu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga dāriya naḍuvē ērē oḷagē kaṭhāri-Chaṁdra-[Sū) ryaru baradu naṭṭa kariya-

59 guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kariya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga kaṭhāri Chaṁdra-Sa(Sū)ryaru barada kaṭhāri-Chaṁ-

60 dra-Sūryaru barada[1] kariya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga dāriyiṁdaṁ mūḍana pachchārya maradottina

61 kaṭhāri-Chaṁdra-Sūryaru barada biḷiya baṭṭa-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga dāriyiṁdaṁ mūḍaṇa bi-

62 li(ḷi)ya-guṁḍu (|*] Adarriṁ(ṛiṁ)daṁ kaṭhāri-Chaṁdra-Sūryaru barada kariya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ baḍaga ā

Third Plate[2]

63 ūriṁge vāyavyadali kaṭhāri-Chaṁdra-Sūryaru Bukkāpura-sīmā eṁdu barada bili(ḷi)ya huṭṭu-kallu |

64 Adarriṁ(ṛiṁ)du(daṁ) mu(ū)ḍa[ṇa*] kaṭhāri Chaṁdra-Sūryaru barada biḷiya-guṁḍu [|*] Adarriṁ(ṛiṁ)dau(daṁ) mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sū-

65 ryaru barada bili(ḷi)ya-guṁḍu [|*] Adarriṁ(ṛiṁ)dau(daṁ) mūḍa[ṇa*] kaṭhāri Chaṁdra-Sūryaru barada bili(ḷi)ya-guṁḍu [|*] Ada-

66 rriṁ(ṛiṁ)dau(ṁ) mu(mū)ḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya guṁḍu [|*] Ada-rriṁ(ṛiṁ)ndaṁ(daṁ) mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūrya-

67 ru barada bili(ḷi)ya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya arre(ṟe)-kallu [|*]

68 Adarriṁ(ṛiṁ)daṁ mu(ū)ḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada bili(li)ya-monekallu | Adarriṁ(ṛiṁ)daṁ mūḍa(ṇa*] kaṭhāri-Chaṁ-

69 dra-Su(ū)ryaru barada biḷiya-guṁḍu [|*] Adarriṁ(ṛiṁ)daṁ mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya arre(ṟe)-

[1] The expression *Kaṭhāri Chamdra-Sūryaru barada* is here redundant.

[2] This plate has been numbered as 3.

70 kallu [|*] Adarriṁ(ṟiṁ)daṁ mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada bili(ḷi)ya arre(ṟe)-kallu || Ēk=aiva bhaginī lō-

71 kē sarvēshām=api bhūbhujāṁ(jām) | Na bhōgyā na kara-grāhyā vipra-dattā vasundharā || [28*] Dāna-pālanayōr=madhyē

72 dānāch=chhrēyō=nupālanaṁ(nam) | Dānāt=svargam=avāpnōti pālanād=achyutaṁ padaṁ-(dam) || [29*] Sva-dattāṁ paradattāṁ vā yō da(ha)rē-

73 ta vasundharāṁ(rām) | shashṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jyā(jā)yatē krimiḥ || [30*] Sāmānyō=yaṁ dharma-sētur=nṛipāṇāṁ

74 kālē kālē pālanīyō bhavadbhiḥ | Sarvān=ētān=bhāvinaḥ pārthiv=ēṁdrān bhūyō bhūyō yāchatē Rāmachaṁdraḥ [||31*]

75 Śrī-Rāmachaṁdrā[1]

[1] In Kannaḍa characters.

No. 21 –SENAGALAGUDURU INSCRIPTION OF BANA CHANDIYANNA

(*1 Plate*)

K. V. Ramesh, Mysore

(*Received on 15. 4. 1968*)

The subjoined inscription, edited here with the kind permission of the Chief Epigraphist, Mysore, was found engraved on a stone slab set up in front of the Pārvatī shrine near the Śiva temple at **Senagalagūḍūru,** Tadpatri Taluk, Anantapur District, Andhra Pradesh.

The record consists of 23 lines of writing, the letters being carelessly engraved and of unequal size. Though the preservation of the letters is, for the most part, satisfactory, the written surface of the slab is worn out in the middle as a result of which a few letters in lines 8-13 have become somewhat obliterated.

The inscription is engraved in Telugu-Kannaḍa **characters** of the 8th-9th century A.D. and the **language** employed is Kannaḍa which is not free from errors. It has been noticed in the the *Annual Report on Indian Epigraphy* for 1950-51 as No. 197 of Appendix B. A comparative study of the palaeography of this inscription on the one hand and the inscriptions of the Rāshṭrakūṭas of the second half of the eighth and the first half of the ninth centuries on the other shows that it may be roughly assigned to about 800 A.D.

The formation of the letter *ba* in line 6, as against the forms of the same letter in lines 8, 16, 17 and 19, is interesting from the palaeographical point of view. The following **ortho-graphical** peculiarities deserve to be noticed :—*kulōtbhava* for *kul-ōdbhava* is more or less a persistent mistake in Bāṇa inscriptions;[1] in *śrīmatchandiyanna* for *śrīmach-Chandiyanna* (line 12), *sandhi* has not been observed; the change of *y* to *jy* in *sūrjya*, for *sūrya*, (line 14), the writing of the word *phala* as *phaḷa* (lines 22-23) and the metathetic form *rihiṇya* for *hiraṇya* (line 23) are noteworthy; in some cases the palatal *ś* is found wrongly employed in place of the dental sibilant. Class nasals are found used in all cases and *anusvāra* is employed in the only instance of *vaṁśa* (line 11).

The record is not dated and the only chronological datum given therein is a **solar eclipse** on which occasion the grant, recorded in the inscription, was made. The epigraph commences with the auspicious word *svasti* (line 1) and refers itself to the reign of **Chandiyanna** (lines 12-13) who is endowed with a part of the usual *praśasti* of the Bāṇas (lines 1-12). It is then stated that the ruler remitted, on the occasion of a solar eclipse, the income from the levy called *ponna-teṟe* to the *mahājanas* of **Peṇukapaṟu** *in lieu* of 120 *gaṇḍuga* of paddy. The imprecatory portion, in Kannaḍa prose, follows in lines 18-23.

The Bāṇa chief Chandiyanna is known for the first time from the record under study. The earliest epigraphical reference to the ancient Bāṇa family occurs in the Tāḷagunda inscription[2] of Kadamba Kākusthavarman (c. 422-47 A.D.) wherein it is stated that the first Kadamba king Mayūraśarman (c. 332-57 A.D.) levied tribute from the Bṛihad-Bāṇa. The early rulers of this

[1] Cf. *ibid.*, Vol. XI, pp. 222 ff., C-D. An analogous instance is found in a copper-plate inscription of Bāṇa Nandivarmma (*A. R. Ep.*, 1962-63, App. A, No. 35), in which *Bṛihad-Bāṇa* occurs twice in its wrong form as *Bṛihatbāṇa*.

[2] Above, Vol. VIII, p. 32, verse 15.

family ruled over a tract of land known by the names of *Āndhrātpathaḥpaśchimataḥ kshitiḥ* in Sanskrit and *Vaḍugavaḻi-mērku* in Tamil which has been identified with parts of the Ceded Districts, including the district of Anantapur. It has also been suggested that the early rulers of this family served as the subordinates of the Pallavas of Kāñchī until the region covering the Ceded Districts was conquered and annexed to the Chālukya empire by Pulakēśin II (610-42 A.D.).[1] With their defeat at the hands of the Bādāmi Chālukyas, the main branch of the Bāṇa family retreated from their ancestral domains and set up their sway in the North Arcot region and thus continued their allegiance to the Pallavas. But scions of this family continued their existence as the feudatories of the Chālukyas and, thus, their rule over at least a part of their native kingdom. This was for the first time revealed by the Koṭṭūru inscription[2] of the 4th year (i.e. 699-700 A.D.) of the reign of Chalukya Vijayāditya. This epigraph, in Telugu language, refers to a Bāṇa chieftain (*Vāṇarāju*), without giving his proper name, as the subordinate of Vijayāditya and as ruling over Vaṅganūr-vishaya and registers a grant of land in the village of Peṇukapaṛuti.

Koṭṭūru and the findspot of the record under study, viz., Senagalagūḍūru as also Vaṅganūru, the head-quarters of Vaṅganūr-vishaya are all of them in the Tadpatri Taluk. Peṇukapaṛuti of the Koṭṭūru inscription and Peṇukapaṛu[3] of the present record denote obviously one and the same village. It has been pointed out above that, on grounds of palaeography, our inscription belongs to about 800 A.D. It is thus clear that Chandiyanna was one of the successors of *Vāṇarāju* of the Koṭṭūru inscription and that he was administering the district known as Vaṅganūr-vishaya.

The only place-name occurring in the inscription viz. **Peṇukapaṛu** does not find a place on a modern map of the Tadpatri Taluk.

TEXT[4]

1 Svasti [||*] Sakala-

2 jagat-[t*]ray-ābhi-

3 vandita-sur-āsu-

4 r-ādhīśa-Paramēśvara-

5 pratīhārīkṛita-Mahā-

6 bali-kul-ōtbha(dbha)va

7 Kṛishṇa-dhvaja-vila(rā)-

8 [bi] (ji)ta Vṛishabha-lañchana[5]

9 Paiśācha-paṭaha-[ni]-

10 [r]ghōshaṇa [Bā]ṇa-kula-

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[1] For brief accounts on the early history of the Bāṇas, see above, Vol. XI, pp. 230-34 and above, Vol. XXX, p. 70.

[2] Above, Vol. XXX, plate opp. p. 71.

[3] There are two other villages of this name, one situated in Karmarāshṭra and the other in the Gudrahāra-vishaya mentioned in two copper-plate grants of Chālukya Jayasiṁha II—Above, Vol. XVIII, p. 312 and *Ind. Ant.*, Vol. XIII, p. 137 respectively.

[4] From impressions. On top of the slab is found engraved the figure of what appears to be a bull.

[5] Read—*lāñchhana.*

SENAGALAGUDURU INSCRIPTION OF BANA CHANDIYANNA

Scale : One-Sixth

11 va[ṁ]ś-ōṇṇata [ityādi] [nā]m-ā-
12 nvaya śrīmatchaṁ(ch-**Chaṁ)diyanna**
13 arasu-geyuttu
14 **Sūrjya(rya)-grahaṇad-andu**
15 **Peṇukapaṟa** mahājaṇa-
16 [k]ke poṇṇa-teṟeya biṭṭu
17 nūṟirppattu gaṇḍuga ba(bha)tta
18 niṟiśi(si)da[r*][|*] Idan-aḻidavage
19 sāśi(si)ra kavileya koṇḍu Bā-
20 rāṇaśi[1] aḻida papā[2]
21 śā(sā)rgu ida kā[dava]ge
22 Aśvamēda(dha)da phaḻam-akku
23 rihiṇya[3]-garbbhada phaḻam-akku [||*]

6929

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[1] Read *Bārāṇasi.*
[2] Read *pāpa.*
[3] Read *hiraṇya.*

No. 22.—TWO GRANTS OF VINITATUNGA II

(*2 Plates*)

P. R. SRINIVASAN, MYSORE

(*Received on 10. 10. 1968*)

The two copper-plate inscriptions edited below belong to the Tuṅga family that ruled over parts of ancient Orissa during the 10th-11th centuries. The rulers of this family seem to have been subordinates of the Bhauma-Karas although **Vinītatuṅga**, the issuer of the two charters under study, like another ruler of the family, named **Gayāḍatuṅga**, was semi-independent.[1] Of these inscriptions, which are referred to here as **A**[2] and **B**[3] for the sake of convenience, the former was discovered only recently at **Khargaprasād**, Hindol Sub-Division, Dhenkanal District and published in the *Orissa Historical Research Journal*, Vol. XI, pp. 242 ff. with a facsimile while the latter, discovered at Talcher in the Dhenkanal District has been known for a long time from its text published without facsimile and translation in the *Archaeological Survey of Mayurabhanja*, Vol. I, pp. 154-57. I secured the impressions of **A**, which is now deposited in the Orissa State Museum, Bhubaneswar, in December 1964 during my visit to the place in connection with my collection tour. The original plate of B, discovered at Talcher and now preserved in the Patna Museum, was sent by the Curator of the Museum, Dr. P. L. Gupta to Dr. G. S. Gai, the Government Epigraphist for India, sometime in the first quarter of 1965, and it is edited here with the latter's kind permission. Including No. B five copper-plate charters of this family are already known and the discovery of A has increased the number to six. Of these charters three belong to Gayāḍatuṅga[4] and three to Vinītatuṅga including charter A[5] edited here. Besides, a *Rāṇaka* Vinītatuṅga figures as a subordinate chief in both the Talcher plates[6] of the Bhauma-Kara king Śivakara III.

The texts of the two charters under study like those of the other records of this family, are full of orthographical, grammatical and metrical errors. Besides, another defect met with in these two grants is jumbling up of passages.[7] Consequently, a proper understanding of the passages where this has occurred is possible only with some effort. For instance, in charter A, the passage *prathita-pṛithu-yaśas-Tuṅga-vaṁśād=babhūva* should have followed the name *Achchhara-dēva* in line 9, but a part of this passage is engraved in line 10. Similarly, the verse (lines 9-10) *tasy-ātmajō=bhūj=jagaty=ēkavīra[ḥ*]* *śrī-Khaḍgatuṅgadē[va*]* *iti kshitīndraḥ*, engraved in continuation of the name *Achchharadēva* in line 9, seems to have been introduced here by mistake whereas its proper place seems to be before the expresssion *tasy=ānvayō* in line 13, as required by the context on the analogy of other records of the king who issued the present charter. In

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[1] Above, Vol. XXXIV, p. 92.

[2] *A.R.Ep.*, 1964-65, No. A 47.

[3] Ibid., No. A 2.

[4] Above, Vol. XXXIV, pp. 93 ff.

[5] Two grants of Vinītatuṅga already known are the Bonai plate (*JBORS*, Vol. VI, 1920, pp. 236-40) and the Talcher plate i.e., B, edited here.

[6] *A.R.Ep.*, 1950-51, Nos. A 17-18.

[7] This defect was discovered and the solution was suggested by Dr. G. S. Gai, Government Epigraphist for India, and I am indebted to him for this.

charter B also, likewise, the passage commencing with *Kāshapa* and ending with °*kulā* in line 23 seems to be intended to go after *naptṛi* in line 21 like the passage *Gautama-gōtriṇē* etc. engraved after *naptṛi* in line 19.

With the emendations suggested above it will be found that the style of the introductory part of both the records under study is almost identical with that found in the Bonai plate.[1] It is, therefore, evident that the issuer of all the three charters was one and the same ruler viz. Vinīta-tuṅga. It is, however, to be noted that while he is styled *Mahārāja* and *Rāṇaka* in charter B edited here and the Bonai plate, he bears the title *Mahārāja* only in charter A. According to the former two records this Vinītatuṅga was the son of Khaḍgatuṅga who was a descendant (probably a son) of another Vinītatuṅga, i.e. Vinītatuṅga I. The emended text of charter A, while following the genealogical portion of the other two, also furnishes for the first time the fact that the real name of Vinītatuṅga II was Achchharadēva. This would show that the name Vinītatuṅga was evidently assumed by the ruler at the time of or after his coronation.

The **characters** of charter A are similar to those of the Talcher plate No. 1[2] of Gayāḍa-tuṅga while those of charter B are similar to those of the epigraphs of the Bhañjas of Vañjulvaka, especially to those of the plates[3] of Śilābhañja Tribhuvanakalaśa, and are assignable to the end of the 10th or the beginning of the 11th century. In fact, though none of the epigraphs of the Tuṅga family bears any date, charter A, edited here, contains the **date** viz., **Saṁvat 161** in the last line, owing to which this charter assumes a unique importance. This date is probably to be referred to the Bhauma-Kara era of 831 A.D., in which case its Christian equivalent would be **992 A.D.** The manner of recording the date in this charter alone of his three known records coupled with the omission of the lesser title *Rāṇaka* from the set of epithets of the king, occurring here, seems to suggest that king Vinītatuṅga II was really semi-independent at the time of the issue of this charter. This fact goes to strengthen the view that for a while during the turn of the 10th century, the family of the Tuṅgas was semi-independent due to the weakness of the Bhauma-Kara authority.[4]

Both the plates under study and the Bonai plate, all of the time of **Vinītatuṅga II**, as also two of the three charters of **Gayāḍatuṅga**, refer, in their introductory portion, to the ruling chief as one who had hailed from the mountain called Mahāparvata described in glowing terms and as one who had arrived at Yamagartta-maṇḍala from there. This would, doubtless, mean that the family of both Vinītatuṅga II and Gayāḍatuṅga originated in the mountain Mahāparvata or a place situated on a range of mountains that went by the name. When the meaning is so clear it does not seem necessary to correct the passage *Yamagarttamaṇḍala-gataḥ* into *Yamagartta-maṇḍal-āntargatāt* and to construe the meaning of the passage *vāsakāt Mahāparvatāt* as a "[city on] the hill called Mahāparvata situated in Yamagartta-maṇḍala ". That this family had originally the association of a mountainous habitation is corroborated by another statement occurring in all the above mentioned five records relating to the description of the ancestor, probably the grandfather, of the issuer of these charters, i.e., Vinītatuṅga I of the three charters of Vinītatuṅga II and Jagattuṅga of the two charters of Gayāḍatuṅga. According to this statement both Vinī-tatuṅga I and Jagattuṅga hailed from a hill called Rōhitā-giri. It is interesting to note that the description of these two earlier members of the family referred to in the two groups of records, also contains another common factor, viz. that they both belonged to Śāṇḍilya-gōtra. When these particulars are put together there would appear to emerge the fact that Jagattuṅga and

[1] *JBORS*, Vol. VI, pp. 238 ff.
[2] Above, Vol. XXXIV, plate between pages 96-97.
[3] Ibid., Vol. XXVIII, plate between pages 267-77.
[4] Ibid., Vol. XXXIV, p. 92.

Vinītatuṅga I were brothers and that their respective grandsons, the issuers of the two groups of records mentioned above, became the rulers of the Yamagartta-maṇḍala. The genealogy of the family as deduced from the above discussion, may be tabulated as follows :

Unknown Progenitor

Jagattuṅga	Vinītatuṅga I
Salōṇatuṅga	Khaḍgatuṅga
Gayāḍatuṅga	Vinītatuṅga II (year 161)

It has been suggested that Gayāḍatuṅga may have been named " after his father's overlord who was either Gayāḍa (i.e., Śāntikara I Lalitahāra or °bhāra, known date : year 93=c. 924 A.D. or II, i.e., Śāntikara II whose sons' Talcher plates are dated in the year 145=c. 976 A.D. and the year 149=c. 980 A.D.) of the Bhauma-Kara dynasty."[1] In view of the fact that our charter A of Vinītatuṅga II is dated in the year 161, a date also in all probability of the Bhauma-Kara era, which is later than the period to which Gayāḍatuṅga possibly belonged, it is not unlikely that the latter ruled earlier than Vinītatuṅga II.

In both the charters under examination, Vinītatuṅga II is stated to have been the lord of the whole Gōndrama. But charter A supplies a piece of new information namely that the king acquired this lordship by his own prowess. Similarly charter B and the Bonai plate also furnish an additional information relating to the location of Gōndrama. It is stated there that Gōndrama was situated in Navakhaṇḍa. In this connection it may be noted that of the three records of Gayāḍatuṅga only the Talcher plate No. 1[2] contains the statement that he was lord of the whole Gōndrama, while this statement is conspicuous by its absence in his other two records,[3] although the reason for this is not known.

A. Khargaprasād Plate, Year 161.

This **single plate** with writing on both sides, was, as stated above, discovered at Khargaprasād, Hindol Sub-Division, Dhenkanal District. It measures 21.5 cm high and 15.5 cm broad. The sides of the plate are not straight and are slightly curved in. A solid circular seal with a diameter of 6.2 cm is attached to the middle of the top of the plate. The details worked on it in relief are not very clear, but they seem to include the symbols representing the sun and the moon, a single line legend which is not legible, and a couchant deer facing proper right. There are altogether 41 lines of writing of which 26 lines are on the obverse and 15 lines are on the reverse. The writing is fairly well preserved. The weight of the plate is 1265 g.

The **characters** of the record are similar to those of the Talcher plateNo. 1 of Gayāḍatuṅga as also the features of palaeography. The **language** is Sanskrit which is corrupt and the text is in prose and verse. Besides a number of **orthographical** errors which this record shares in common with the other records of this family, it suffers, as stated above, from the defect of some passages in its introductory part being jumbled up and of the omission of a half each of two verses.

The inscription begins with a symbol for *siddham* followed by the word *svasti*. The prose passage in lines 1-6 describes in glorious terms a hill called Mahāparvata marked by the Tuṅga

[1] Above, Vol. XXXIV, p. 92.
[2] Ibid., p. 95, text lines 7-8.
[3] Ibid., pp. 98 ff.

kings, and states that from it hailed one, apparently the issuer of the charter, who arrived in the Yamagartta-maṇḍala. This passage would, therefore, imply that this ruler originated in the hill[1] and ruled over the *maṇḍala*. It would seem that the Mahāparvata hill was not far away from the Yamagartta-maṇḍala. The above prose passage is followed in the other records by two verses describing the ruler. But in the present record the incomplete verse 1 praises a certain **Achchharadēva.** The context in which he is mentioned clearly implies that he was no other than the ruling chief and the issuer of the charter whose coronation name Vinītatuṅga is mentioned later on in line 17. The portion *prathita-prithuya*[*śāḥ**] of the passage *prathita-prithu-yaśās-Tuṅga-vaṁśād-babhūva* which is required to complete verse 1, is engraved in line 10. Between the name Achchharadēva and the word *prathita* is a defective half verse which is found for the first time only in this record describing Khaḍgatuṅga as the son of another. As has been stated above, this half-verse has probably been engraved here by mistake and it should really have come after verse 3 in line 13. Verse 2 (lines 10-12) is also in praise of the ruling chief Achchhara-dēva *alias* Vinītatuṅga.

Verse 3 speaks of **Vinītatuṅga** i.e. Vinītatuṅga I, who belonged to the Śāṇḍilya *gōtra* and to a family which originated in Rōhitā-giri. The half-verse in lines 9-10 was, in all probability, intended to go after this and, if so, it will be seen to state definitely that Khaḍgatuṅga was the son of Vinītatuṅga, a point which has not been made so clear by the expression *tasy=ānvayō* occurring in verse 4 of the other records of this ruler. This half-verse, when complete, was perhaps intended to be the first of two verses describing Khaḍgatuṅga, the usual verse 4 occurring in the Bonai plate and charter B dealt with below being the second. However, this half-verse in question appears, for all intents and purposes, to be an unsuccessful attempt at composing a new verse in praise of his patron's father by the drafter whose work was simply to copy the *praśasti* from the available records. It also appears that after composing only one half of a verse, the drafter had not only wrongly introduced it in an earlier context than the one where it ought to go, but also tried to tamper with the usual verse 4, by introducing in its first quarter the name of his patron Vinītatuṅga in place of Khaḍgatuṅga. Thus this passage *tasy=ānvayō Vinītatuṅga* has become metrically defective while it was correct in metre with the name Khaḍgatuṅga. Besides, the retention of the expression *tasy=ānvayō* in the passage would be either redundant or anomalous. Thus it is seen that in trying to interpolate a new passage into the introductory part the drafter has made the confusion worse confounded. In view of the fact that the text of this part of the record is in all other respects similar to the same part of the texts of the other two charters of this ruler, nothing will be lost if the half-verse in question is omitted and the name Vinītatuṅga is substituted by the name Khaḍgatuṅga. Only by doing so can the confusion that had been imported into this introductory part be removed and the purport of this section made clear. If, however, one attempts to interpret this section without the above-mentioned omission and substitution then not only the problem relating to the syntax of the passages but also the one pertaining to the genealogy of the family becomes insurmountable.

Thus restored, verse 4 would properly fit into the context as it does in the other records of this ruler. Its first half is seen as usual to describe **Khaḍgatuṅga** while the second half intro-duces his son whose coronation name is given in the following passage in prose in lines 14-17 as *Mahārāja* **Vinītatuṅga.** He is described here as one who, by his own prowess, had come into the possession of all the Gōndrama, who had obtained the boon from Mahāparvata, meaning

[1] Examples of ruling families hailing from hills are not wanting in Indian history as for instance the Vishṇu-kuṇḍins, and the Śailōdbhavas.

probably the presiding deity of the hill, in which the Tuṅga family is stated to have had its origin, who was a *parama-māhēśvara* and who had obtained the *pañcha-mahā-śabda*.

The passage in lines 17-22 contains the statement that the ruler addressed the future officials called *Rājanaka*, *Rājaputra*, *Mahāsāmanta*, *Sāmanta* and *Sāmavājikajana* as also the local people of the *maṇḍala* (i.e., Yamagartta), saying that the village **Khāmbhāra** in **Lavantāicha-khaṇḍa-kshētra** was granted by him by means of a copper-plate charter. Lines 23-25 state that the donee was a certain *Bhaṭa* Īśāna, son of Ānanda and grandson of *Bhaṭaputra* Kulaśarmman, who belonged to the Kāṇva-gōtra with three *pravaras*, who hailed from **Pōḍhi** and who resided at **Kōṭamala.** Lines 25-26 state that the grant was made for the increase of the religious merit of the ruler's parents and for his own merit. The usual donor's wish that his gift should last for a long time is expressed by the passage in lines 26-27. Line 27 states that the gift was exempt from the entry of *chāṭa* and *bhaṭa*. Then there follow, in lines 28-40, five of the usual imprecatory verses. The engraver is stated to be one *Vanīka* (i.e., *Vaṇik*) Duvadāsa (line 40). The **date** of the record is given at the end (line 41) as **161** expressed by numerical symbols.

Of the **geographical** names mentioned in the record Mahāparvata has been discussed above and **Yamagartta** is identical with Jamgadia in Aṅgul or Jommurdi in the former Pallahara State.[1] The identification of **Khāmbhāra**, **Lavantāicha-khaṇḍa-kshētra**, **Pōḍhi** and **Kōṭamala** is not certain.

TEXT[2]

[Metres : Verses 1-2 *Sragdharā* ; verses 3-8 *Anushṭubh* ; verse 9 *Pushpitāgrā*].

Obverse

1 Siddham[3] Svasti [|| *] Āva(ba)ddhōddhata-dvipa-gaṇḍasthala-galad-a-

2 virala-mada-malina-madhukar-āvali-[jhaṁ]kriṇē(tai)ka-pradōshāt=pravuḍha-tē-

3 jaḥ[4] vipra-varai=Ṛi(r=Ṛi)k-Sāma-Yaju[r*]-vēda-dhvanī(ni)bhi[r*]-nīvaha-pratīkṛita[5]-sakala-ja-

4 napadāt anavarata-dvija-hū(hu)ta-hutavah-ōdbhūta-dhu(dhū)ma-saṅchay-ōpra(pa)hasita-

5 samast-arīshi[6]-vāsakāt=Mahāparvat-ābhidhāna-parvatōdarīndatāt[7]=Tuṅga-

6 narēndr-āṅkit(ki)a-tanō[ḥ*] **Yamagartta**-maṇḍalē gata[ḥ | *] Durvār-ārāti-mādyad-dvirada-

7 vara-ghaṭā-kumbha-pīṭha-prahāra[8]- vyālagna-muktā-phalanikara-karāl-ā-

8 si-dhārā sphuri(ra)ntī [||*] dṛishṭ-āvabhagna nivāritavatā yasyā grāmē [bhū]mau[9]

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[1] Above, Vol. XXXIV, p. 98.

[2] From impressions.

[3] Expressed by a symbol.

[4] Read *prauḍha-tējō°*

[5] Read *dhvani-nivahaiḥ pavitrīkṛita.*

[6] Read *samasta-ṛshi.*

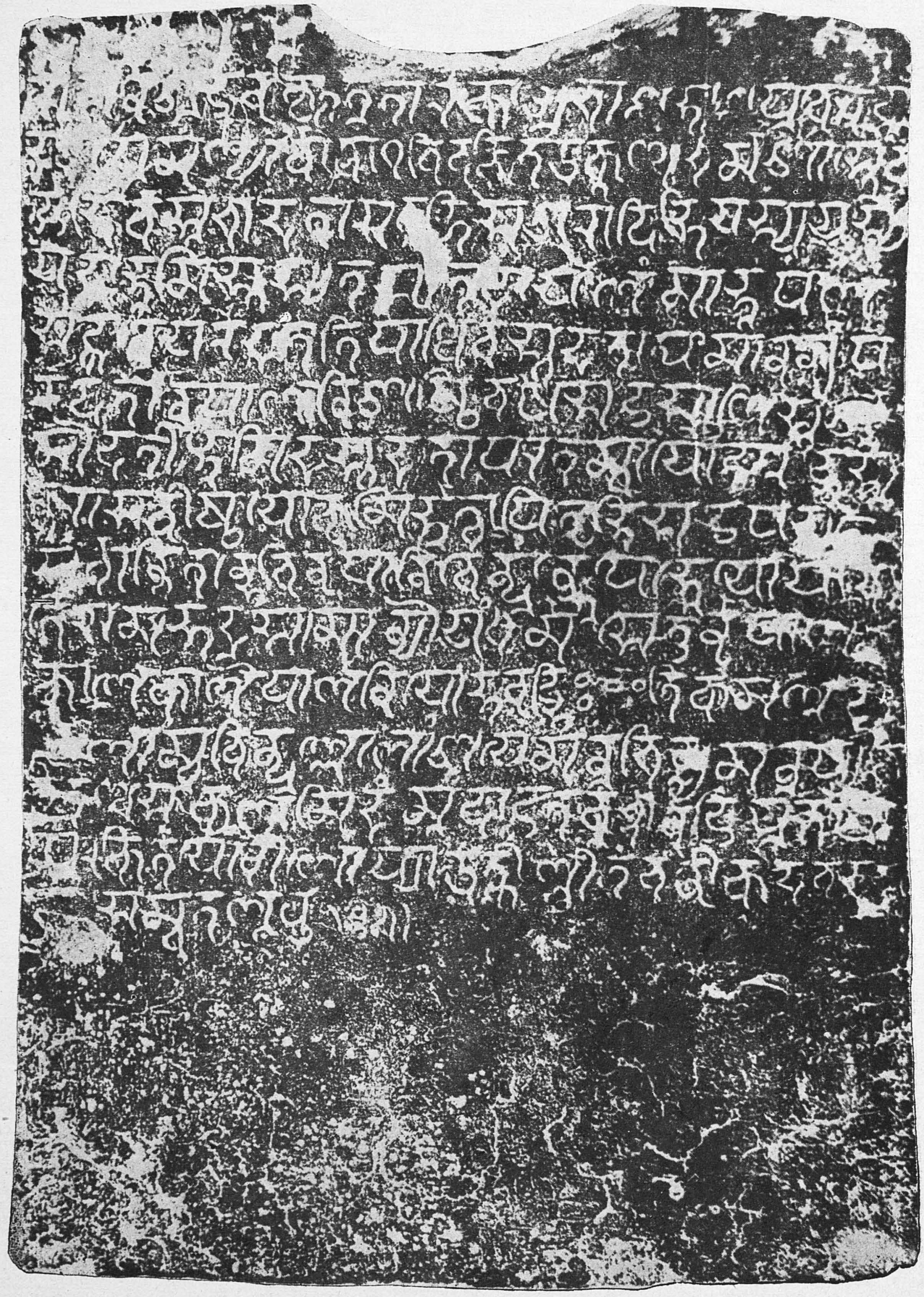
[7] Read *parvatād=adrīndrāt.*

[8] The word *dhārā* may be supplied here for the sake of metre (vide, above, Vol. XXXIV, p. 102, note 5).

[9] This quarter of the verse should read as *dṛishṭvā bhagnān nivṛittān=upahasitavatī yasya saṅgrāma-bhūmau* (vide, ibid., text lines 8-9 and notes 7-8).

TWO GRANTS OF VINITATUNGA II — PLATE I

Khargaprasad Plate, Year 161



Scale : Actual Size

9 sa śrī-**Achchharadēva**[1] [|| 1*] Tasy=ātmajō=bhū[j*]=jagaty=ēkavi(vī)ra[ḥ*] · śrī-**Khaḍga-tuṅgadē**[va*][2] i-

10 ti kshiti(tī)ndraḥ[|*][3] prathita-pṛithu-ya[śāḥ|*][4] [Sa*]d-vīry-āścharya-bhu(bhū)]tō nī(ni)ja-bhuja-mahim-ōpā-

11 rjita(t-ā)pu(pū)jita-śrī[ḥ|*] rājā vānārya-sa(śa)trō[5] satatam=apī(pi) chalā niśchalā

12 yasyallakshmi[6] [|| 2*] Shā(Śā)ṇḍilya-gōtr-ōdutpannaḥ[7] Rā(Rō)hitā-girī(ri)-rva(vi)nī(ni)rgataḥ[8] [|*] rā-

13 jā**Vinītatuṅg**-ākhya(khyō) ru(rū)pa-vi(vī)rya-va(ba)l-ānvitaḥ [||3*] Tasy=ānvayō **Vī (Vi)nītatuṅga[ḥ*]**[9] śrī-

14 mān=ūrjita-vikramaḥ [|*][10] tasmād=va(ba)bhūva dharmajñō dugdh-āvdhē(bdhē)r=iva chandramā[ḥ || 4*] Ta(Sva)-

15 vikram-ākrānta-samasta-Gōndram-ādhipati-Mahāpa[r*]vata-lavdha(bdha)-vara-pra-

16 sāda[ḥ*] paramamāhēśvara[ḥ*] samadhigata-pañchamahāśavdā(bd-ā)[khya]-ma-

17 hārāja-śrī-**Vinītatuṅgadēva[ḥ*]** kusha(śa)li(lī) ētatma(tan-ma)ṇḍalla(lē)=smi[n*] bhāvinō

18 rāja(jā)naka-rājaputra-mahāsāmanta-sāmanta-sāmava(vā)jikajana-

19 janapadā[n*] yathārīha[11] vōdhati[12] kusha(śa)layaty=ādisayatī[13] cha vidita-

20 m=astu bhavatāṁ **Lavantāichīya-khaṇḍa-khē(kshē)tra-Khāmbhāra-**chatura(s)-si-(sī)m[ā]-

21 paryanta[ṁ*] [14]praga[ka]dayata tāmvra(mbra)-sā(śā)sha(sa)nēna kathōdgaka-punyā-(ṇyā)bhiva-

22 rddhatēya tāmvra(mbra)-śāsanīkṛitya bhu(bhū)mau(miḥ) pradatō(tt=ā)smābhi[r]=ddharmma-g[a]u-

23 ravāt **Pōḍhi-**vī(vi)nī(ni)rgata-Kōṭamala-vāstavyāḥ(vya)-Bhā(Bha)ṭaputra-

24 K[u]la-sarmmasya[15] pautrāya Ananda-sutu(ta)-Bhaṭa-Iśānasya[16]

25 Kā[ṇva]-gōtrasya[17] Var(Bra)hamāra-pra[18]- Naidhrivō-nupravaraḥ[19] mātā-[pi]trō-

26 r=ātmanaś=cha punya(ṇya)-yaśō-bhivṛidha(ddha)yaḥ(yē) yāvat-kshitī(ti)-jala-pavana-hu-

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1 A passage similar to *prathita-pṛithuyaśās=Tuṅgavaṁśād=babhūva*, is required to complete the verse (vide, above, Vol. XXXIV, p. 102, text lines 9-10 and note 10). A portion of this passage viz., *prathita-pṛithuya-[śāḥ*]* occurs, however, in the next line, and may have been inserted there by mistake. [Read *Achchhāradēvaḥ* for the sake of the metre.—Ed.].

2 This name and the name Vinītatuṅga[ḥ*] in line 13 have to be interchanged.

3 This is only half a stanza and the other half has been left out or not composed at all.

4 See note 1 above.

5 Read *rājñaś=ch=ānārya-śatrōḥ* (vide, above, Vol. XXXIV, p. 102, note 11).

6 Read *yasya lakshmīḥ*.

7 Read *gōtrād=utpannaḥ*.

8 [Read *giri-nirgataḥ* to suit the metre.—Ed.]

9 See note 2 above. [Read *Tad-vaṁśē* for the sake of the metre.—Ed.].

10 This half of the verse is metrically defective but cf. note 2 above.

11 Read *yath-ārhaṁ*.

12 Read *bōdhayati*.

13 Read *ādiśati*.

14 The passage from *praga°* to *rddhatēya* (line 22) is defective and may be superfluous as the same idea is contained in the succeeding passage.

15 Read *śarmmaṇaḥ*.

16 Read *Iśānāya*.

17 Read *°gōtrāya*.

18 This letter seems to be superfluous.

19 Read *'nupravarāya*.

Reverse

27 tāsa(śa)nē(na)-graha-nakshatra-tārakā(kaṁ) a-chāṭa-bhā(bha)ṭa-pravēsayō-(vēśyau)-

28 daga(ka)-prama(mā)ṇyār vāvāt vivakshita[ḥ][1] [|*] uktañ=cha dharma-śāstrē [|*] Va(Ba)-

29 hubhir=vasudhā datā(ttā) rājabhi[s*]=Sagar-ādibhi[ḥ*|] yasya yasya

30 yadā bhūmis=tasya tasya tadā phalaṁ(lam) [|| 5*] Mā bhū[d=a*]phala-

31 sa(śa)ṅkā vō (vaḥ) para-datē(tt=ē)ti pārthiva(vāḥ) [|*] sva-datā(ttā)t=pha[la]m=ānantyaṁ pa-

32 ra-data(tt=ā)nupālani(nē) [|| 6*] Śa(Sha)shṭhishṭi-varsha-sahasrāṇi svargē

33 mōdatī(ti) bhūmida[ḥ|*][2] Sva-datā(ttā)[ṁ*] para-[da*]ta(ttāṁ)mva(vā) yō harēdva(ta va)su-

34 ndharā[m|*] sa vī(vi)shṭhāyā[ṁ*] krimir=bhūtvā pitṛibhi[s*]=saha pachyatē [|| 7*]

35 Sarvanvitān[3]=bha(bhā)vina[ḥ*] pāṁ(pā)[rthi*]vēndrān=bhūyō bhūyō yācha-

36 tē Rāmabhadra[ḥ|*] sāmānyō=yaṁ dharmma-sētur=nṛipā[ṇāṁ]

37 kālē kālē pālanīyō bhavadbhiḥ [|| 18*] Iti kamala-da-

38 lāmvu(mbu)-vi(bi)ndu-llō(lō)lāṁ śrī(śri)yamaṁ(ma)nuchintya manushya-ji(jī)-

39 vitañ=cha [|*] sakalam=idaṁ(da)m=udāhṛita[ñ=cha*] vu(bu)[d*]dhvā na hi purushai-

40 rpa(ḥ pa)ra-ki(kī)rta(rtta)yō vī(vi)lōpyā[ḥ* || 9] utkīrṇṇītaṁ[4] vanīka Duvad[ā]sa-(sē)[na*]

41 samvata(t) 100 60 1 ḥ|[5]

B. Talcher Plate

This is a **single plate** measuring about 23 cm wide and 15 cm high with writing on both sides. Unlike the other charters of this family, the engraving is done breadthwise on this plate. There are altogether 26 lines of writing, each side having 13 lines. The plate has suffered corrosion on both sides and so the writing has been affected in several places especially on the obverse. A circular seal worked like a beautiful full-blown lotus with a diametre of 18 cm is attached to the left. There is a circular design with a diametre of 5 cm in its centre. A figure of a couchant stag facing proper right with its right fore-leg stretched in front is seen here. In front of it is depicted a plant and the stag is shown as biting a bunch of its leaves. Just above the back of the stag are depicted the symbols for the sun and the moon. Below the animal is the legend which reads *śrī-Vini(nī)tatuṅgadēvasya* in the same characters as those of the record proper. This legend is underlined and below it is a design of a five-petalled flower. The whole device is worked in relief. The plate weighs 950 g.

As has been stated above, the **characters** of this inscription are similar to those of the records of the Bhañjas of Vañjulvaka, and so they share the palaeographical features of the latter also. The **language** is Sanskrit but not so corrupt as that of charter A, discussed above, although the text exhibits nearly all the **orthographical** peculiarities met with in the other records of this family. A special defect of this charter, which it shares with charter A, is, as stated above, the jumbling up of a passage, not in the introductory part as in the latter, but in the formal part.

The inscription begins with a symbol for *siddham* followed by the word *svasti*. This is followed in lines 1-6 by the characteristic prose passage describing the hill Mahāparvata and stating

[1] The passage from °*daga*° to *vivakshita[ḥ]* is probably a mistake for °*daka-pramāṇēna visarjitaḥ*.
[2] The other half of the verse is omitted.
[3] Read *Sarvān=ētān*.
[4] Read *utkīrṇṇaṁ*.
[5] The symbol for *dh* is intended to suggest the end of the record.

that one, evidently the donor of the grant, had hailed from the hill i.e., a place situated on it, and had arrived at **Yamagartta-maṇḍala.** Then follow four verses of which the first two (lines 5-9) describe the donor hinted at earlier, named **Vinītatuṅga.** Verse 3 (lines 9-10) speaks of Vinītatuṅga, evidently Vinītatuṅga I. While the first half of verse 4 states that in Vinītatuṅga I's family (i.e., probably to him) was born **Khaḍgatuṅga,** the second half of the verse states that to him (i.e., Khaḍgatuṅga) was born one, apparently the ruling chief **Vinītatuṅga II,** who is actually mentioned with the usual epithets in lines 12-13. It is interesting to note that he is here stated to be the lord of the eighteen **Gōndramas.**[1] This territory is here stated to have lain in **Navakhaṇḍa,** as in the Bonai plate. The epithets of the ruler include *Rāṇaka* also.

Lines 14-16 contain the passage referring to the ruling chief's order addressed to the future officials and feudatories of a *vishaya* (name not mentioned) in Yamagartta-maṇḍala. The list of these people includes *Rājanaka, Rājaputra, Mahāsāmanta, Kumārāmātya, Uparika, Daṇḍapāśika, Sthānāntarika, Sāmanta, Sāmavājika, Prakṛitika, Bhaṭṭa,* and *Vallabha-jātīya.* It will be seen that this list contains some more names of officials than those of the list in charter A. The passage in lines 17-18 states that the copper-plate charter is in respect of (the grant of) the village **Maddhamaṇḍa-grāma** attached to the above-mentioned *vishaya.* This is followed by the statement that one half of a village, obviously referring to Maddhamaṇḍa-grāma, was granted to *Bhaṭṭaputra* Naraka. This donee is stated, in lines 18-20, to have hailed from **Puṇḍravarddhana** and to be a resident of **Rōyarā,** to belong to the family of *Bhaṭṭaputra* Narakarakhi(kshi)ta, to be the son of Sādhāraṇa and grandson of Balabhadra, and to belong to the Gautama-gōtra with three *pravaras.* Lines 20-21 contain the statement that one half of a village, apparently implying the other half of the same Maddhamaṇḍa-grāma, was granted to another donee named Lakhādita (Lakshyāditya), who is stated to have hailed from a place called **Mṛithāvastu** and to be the son of Ujāla (Ujjvala) and grandson of Balabhadra.

This passage is followed by another (line 22) which states that the gift made by the ruling chief was a joint one (*saha-yōga*), which indicates that both the donees have to enjoy the gift-village jointly, or that they should share the produce equally among themselves. Coming as this statement does immediately after the expression *Balabhadra-naptrē arddha-grāmaḥ,* it would give the idea that the donee Lakhādita, whose *gōtra* and *pravaras* are not mentioned in his description, was also a grandson of Balabhadra like the donee Naraka figuring earlier. But in line 23 is a passage which says "(for him) who belonged to the Kāśyapa-gōtra, to Vachchhāra-Naidhruva-pravara and to Aṭṭakula". This passage, as has been stated above, appears to have been engraved here by mistake and it in reality should go after the expression *Balabhadra-naptrē* in line 21. The transposition of this passage seems warranted not only to complete the particulars relating to the donee Lakhādita but also to know where its original position was, because it has no relevance in its present place. Thus it becomes clear that the donees belonged each to a differet *gōtra* although the names of their grandfathers were identical. It may be noted here that in the case of Lakhādita his place of residence has not been mentioned either by oversight or because he was also a resident of Rōyarā. The word *Aṭṭakula* occurring in his description seems to be a local variation of *Ashṭakula* in which case it might be taken to suggest that Lakhādita was a member of a group called *Aṭṭakula.*

The gift is stated, in lines 23-25, to have been accompanied by such privileges as *khēṭa, paṭṭana, nadītara-sthāna* and *gulmaka,* and to be exempt from all encumbrances. It is also stated

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[1] See above, Vol. XXXIV, p. 93 for an explanation of this term.

that it belonged to the category of *a-lēkhanī-pravēśita* and was given according to the *bhūmich-chhidra-pidhāna-nyāya*. The passage in line 25 says that the gift was made for the increase of the religious merit of the donor's parents and of himself. Line 26 contains a usual imprecatory verse which is incomplete. Besides this incomplete verse the fact that it should have been followed by at least a few more such imprecatory verses, seems to suggest that the record is incomplete and the plate containing the rest of the matter is missing.

Of the **geographical** names occurring in this record, Mahāparvata, Yamagartta-maṇḍala and Gōndrama have been discussed above. **Puṇḍravarddhana** has been identified with Bengal. **Rōyarā** is evidently identical with the place of that name, on the borders of the old Sonpur State by which a *vishaya* is called in the charter of Śatrubhañja.[1] The location of **Maddhamaṇḍagrāma,** the gift village and **Mṛithāvastu** is difficult to identify.

TEXT[2]

[Metres: verses 1-2 *Sragdharā* ; verses 3-5 *Anushṭubh.*]

Obverse

1 Siddham[3] Svasti[|*] Āva(ba)ddh-ōddhata-dvipa-gaṇḍa-sthala-valad-avirala-mada-malina-madhu-

2 kar-āvalī-jhaṁkṛiṇē(t-ai)ka-pra[dōshajē=[pravu]tāya[4] vipra-varaiṛi(r-Ṛi)k-Sāma-Yajurvēda-dhvanibhi-

3 r=nnivaha-pratikṛitaḥ[5](ta)-sakala-janapadā[t] anavarata-dvija-hutāvahūta[6]-dhūma-saṁcha-yōḥ(y-ō)pra(pa-)

4 hasita-samastarishi[7]-vāsakāt Mahāparvvat-ābhidhāna-parvvat-ōdarindrāt[8]|Tuṅga-ta(nṛi)pē-

5 ndr-āṅki[ta*]-tanō[r=Ya]magartta-maṇḍalē gataḥ [|*] Durvvār-ārāti-nū(mā)dya[d*]-dvi-rada-vara-ghaṭā-ku-

6 mbha-pīṭha-prahāra[9]-vyālagna-mutkā-phala-nikara-karāl-āsi-dhārā sphuranti(ntī)|

7 drishṭvā bhagnā nivāritavati gramē yasya[10] sa śrīmān[11]-**Vinītatuṅga[ḥ*]** prathi-

8 ta-prithu-yaśa(śā)s=Tuṅga-vaṁśād=va(ba)bhūva [|| 1*] Sadvīry-āścharya-bhūtō nija-bhuja-mahim-ō-

9 pārjjita-śrī [ḥ*] rājā vāṇārya-śatrōḥ[12] satatam=api(pi) chalā niśchalā yasya lakshmīḥ [|| 2*][13]

10 Śāṇḍilya-gōtrād-utpanna(nnō) Rōhitā-giri-nirggataḥ [|*] śrī-rājā-Vinītatuṅg-ākhyō

11 rūpa-vīryya-va(ba)l-ānvitaḥ [||3*] Tasy=ānvayaḥ(yē) **Khaḍgatuṅga[ḥ*]** śrīmān=ūrjjita-vikramaḥ [|*] tasya va(ba)bhūva

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[1] Above, Vol. XI, p. 101.

[2] From impressions.

[3] Expressed by symbol.

[4] Read *prauḍha-tējō.*

[5] Read *dhvani-nivahaiḥ pavitrīkrita.*

[6] Read *huta-hutavah-ōdbhūta°*

[7] Read *samas-ta-rshi-.*

[8] Read *parvvatād=adr-īndrāt.*

[9] Read *°dhārā°* after this word.

[10] Read *drishṭvā bhagnān nivrittān=upahasttavatī yasya saṁgrāma-bhūmau.*

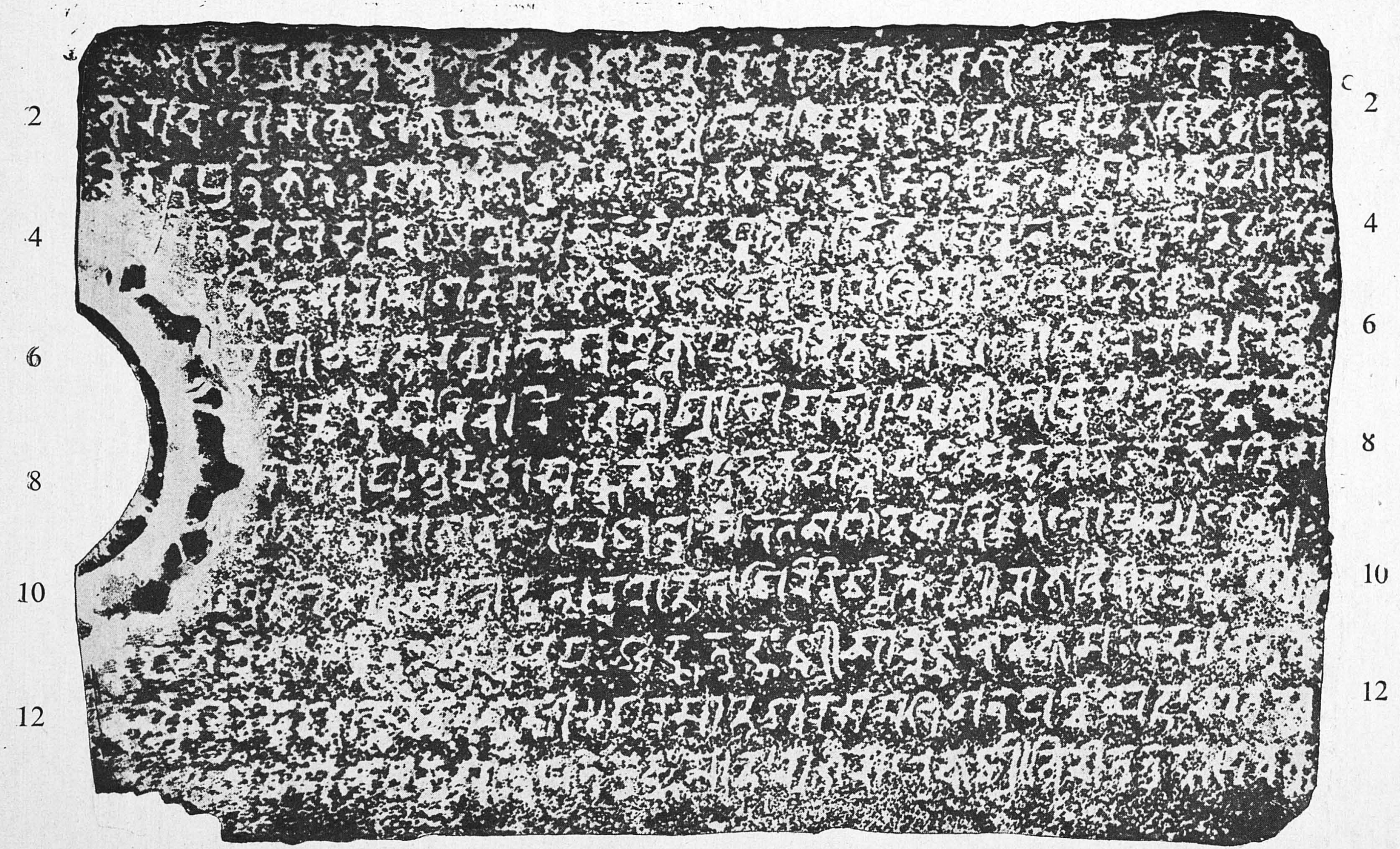
[11] Read *srī* for *śrīmān* for the sake of metre,

[12] Read *rājñaś=ch=ūnārya-śatrōḥ.*

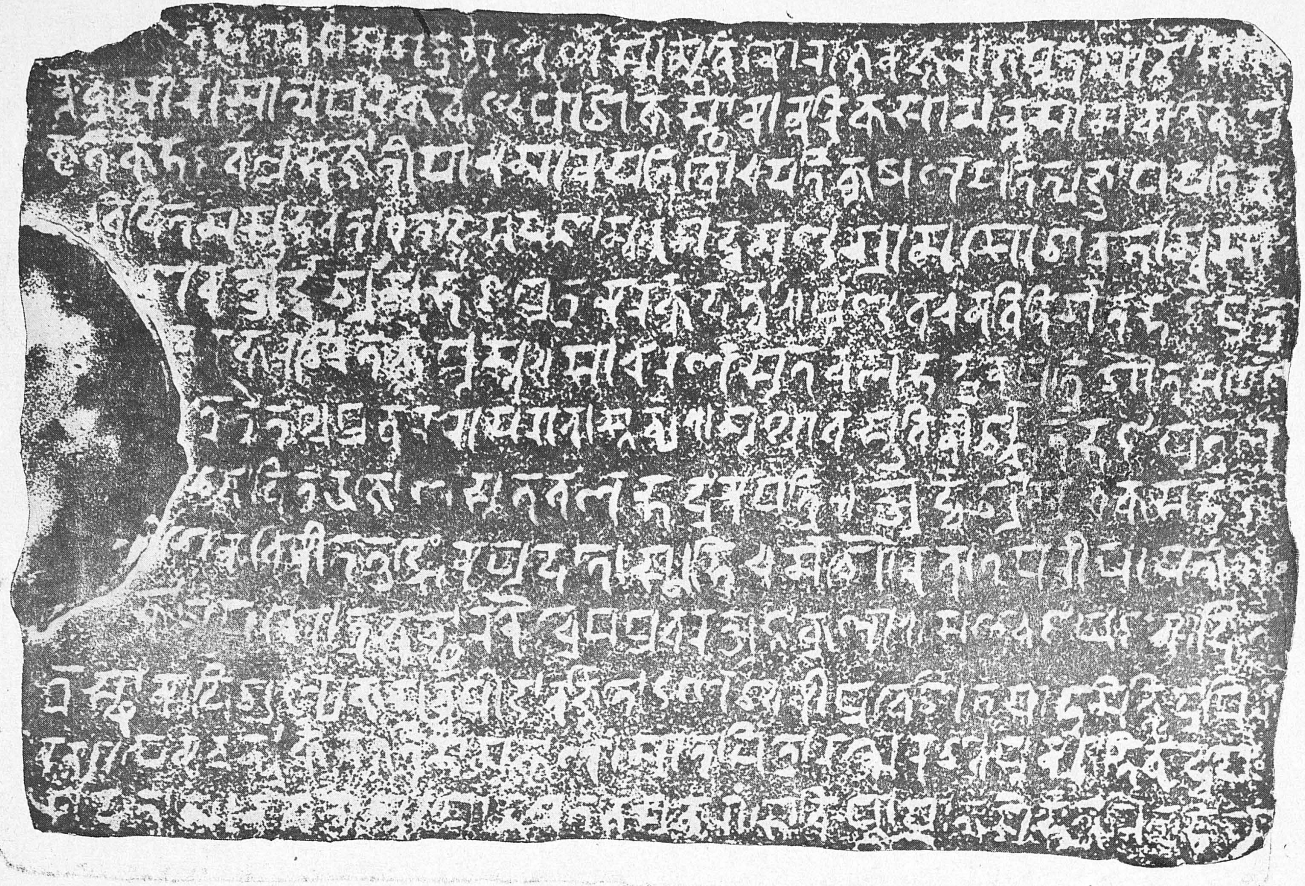
[13] This is only half of the verse,

[14] Read *tasmād=babhūva,*

Talcher Plate



G. S. Gai



Scale : Actual Size

12 dharmma[jñō] [dugdh-ā]vdhē(bdhē)r=iva chandramāḥ || [4*] Para[ma*]māhēśvara-samadhigata-pañchamahā-śavda(bda)-nava-

13 [kha]ṇḍ-āshṭā[da]śa-**Gōṇḍram**-ādhipati-Tuṅga-mā(ma)hārāja-rāṇaka-śrī-**Vinītatuṅga**-dēva[ḥ*] ku-

Reverse

14 [śalī][1] [ē]ta[d-vi][sha]y[ē*] Yamagartta-maṇḍalē=smin=bhāvi[na*]ś=cha|[2] rāja(jā)naka-rāja-putra-mā(ma)hāsāma-

15 nta-kumārāmātya(ty-ō)parika-daṇḍapāśika-sthānāntarika-sāmanta-sāmavājika-pra-

16 kṛitika-bhaṭṭa-vallabha-jātīyān mānayati vō(bō)dhayati kusha(śa)layati ājñāpayati cha [||*]

17 viditam=astu bhavatā[ṁ*] ētad-visa(sha)ya-śa(sa)mva(mba)ndha(ddha)-**Maddhamaṇḍa-grāma[ḥ*]** s-ōśa(sha)na(raḥ) tāmvra(mbra)-sa(śā)-

18 śa(sa)[nē*]na arddha-grāma[ḥ*] bhaṭṭaputra-Naraka(kā)[ya*] datta[ḥ*]|| **Puṇḍ[ra*]vadha-(rdha)na**-vinirgata-bhaṭṭaputra-

19 Narakarakhi(kshi)ta-kuṭumva(mba)[ka*] ḥ || Sādhāraṇa-suta-Va(Ba)labhadra-naptri(trē) Gautama-gō-

20 triṇē tatha-pravara[3]-Rōyarā-vāstavya(yā)[ya*]|| **Mṛithāvastu**-vinī(ni)rggata-bhaṭṭaputra-La-

21 khādita(tyā)[ya*][4] Ujōla-suta(tyā)[ya*] Va(Ba)labhadra-naptri(trē) ||[2] arddha-grāma ēka[ḥ*] saha-jō(yō)-

22 gēna Vinītatuṅgēna pradatōsmabhi[5] dharmma-gauravāt parī(ri)pāyatī[6]

23 Kāsha(śya)pa-gōtra(trā)[ya*] Vachchhāra-Naidhrē(dhru)pa(va)-pravara(rā)[ya*] aṭṭa-kulā-[ya*] || Sa-khēṭṭa-paṭṭan-ādita-

24 tra-sthān[ya][7]-ādi-gulya(ma)ka-sarvva-pīḍā-varjjitō=lēkhanīpravēśitayā bhūmichchhidrapi-[dhā*]-

25 na-nyāyēna chandr-ārka-kshī(kshi)ti-samakālaṁ(lam)|[2]mātā-pitrōr=ātmanaś=cha puṇyā-(ṇy-ā)bhivṛddhayē [|*]

26 sva-datāmpa(ttāṁ pa)ra-datāmvā(ttāṁ vā) yō harēta vasundharāṁ [| *] sa vishṭhāyā[ṁ] kṛimir=bhūtvā pitṛibhi[ḥ*] sa-[8][||5*]

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[1] The corner bit where these two letters were engraved has been broken and missing.

[2] This *daṇḍa* is superflous.

[3] Read *try-ārshēya-pravarāya.*

[4] This name appears to be the corrupt form of the name *Lakshyāditya.*

[5] Read *pradattaḥ asmābhir=°.*

[6] Read *paripālanīyaṁ.*

[7] Read *paṭṭana-nadītara-sthāna.*

[8] The remaining letters of this verse may be *ha pachyatē.*

No. 23.--TWO INSCRIPTIONS OF AJAYAPALADEVA

(*1 Plate*)

RAMSHARMA, MYSORE

(*Received on 27.12.1967*)

The inscriptions dealt with below are important as these mention a king Ajayapāladēva ruling over Gwalior in the last quarter of the 12th century. This king is not known from any other source. Since our inscriptions throw a good deal of light on this dark period of the medieval history of the Gwalior region, I avail the opportunity of editing them here with the kind permission of the Chief Epigraphist, Mysore.

1. Narēsar Image Inscription of V. S. 1249.

This inscription[1] belongs to the old collection of the Chief Epigraphist and was copied from the pedestal of a broken image found at **Narēsar** village, Morena Tashil and District in Madhya Pradesh. The image is preserved now in the Archaeological Museum located in Gūjarī-Mahal inside the fort at Gwalior, Madhya Pradesh. The inscription was first reported in the *Annual Report of the Archaeological Department, Gwalior State*, for Samvat 1975 (No. 23), and later it was included by Dvivedi in his *Abhilēkha.*[2]

The inscription is well engraved and well preserved and occupies a space which measures 10 cm×74 cm. It contains only two lines of writing. The **characters** are Nāgarī of the period to which the record belongs. The letters vary in size from 2 cm to 3 cm. The letters *a* and *ja* in Ajapāla (line 1) and *ṇa* in *praṇamati* (line 2) are interesting. The second letter can be confused with *la* in *Rāvala* in the same line. The **language** is Sanskrit and is not free from mistakes. The *visarga* has been wrongly added to some words, cf. *rājyēḥ* (line 1), *kāpa (ra)yatiḥ* and *praṇamatiḥ* (both in line 2). *Ajapāladēva* (line 1) is a mistake for *Ajayapāladēva.*

The inscription commences with a symbol for *ōṁ* or *siddham*. Then the **date** has been recorded as **V. S. 1249, Mārgaśīrsha śu. 2, Sunday,** which is equivalent to **1192 A. D., November 8.** The **object** of the inscription is to record the making obviously of the image on the pedestal of which the inscription has been found and obeisance to the same by *Rāvala* **śrī-Vāmadēva** styled as Ḍōḍhākshētrapāla during the reign of **Ajayapāladēva.**

Now, this *Rāvala* Vāmadēva has been mentioned in some other image inscriptions,[3] also found at Narēsar, as responsible for the making of those images. He seems to be a local chief ruling over the area with his headquarters at Narēsar.

The king Ajayapāladēva of this record is apparently the same as Ajayapāladēva who was ruling over Gwalior in V.S. 1251 as is known from the Gaṁgōlā tank inscription from Gwālior, edited below.

A name of geographical importance is found in the inscription. The exact extent of the area included in **Ḍōḍhā-kshētra** as mentioned in line 1, is not known, but probably it included Narēsar and the neighbouring region.

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[1] This is *A. R. Ep.*, 1961-62, No. C. 1462.

[2] Cf. *Gwalior Rājya Kē Abhilēkha*, No. 94.

[3] Cf. *A. R. Ep.* 1961-62, Nos. C. 1463-77 ; *Gwalior Rājya kē Abhilēkha*, Nos. 93-94, 680-91.

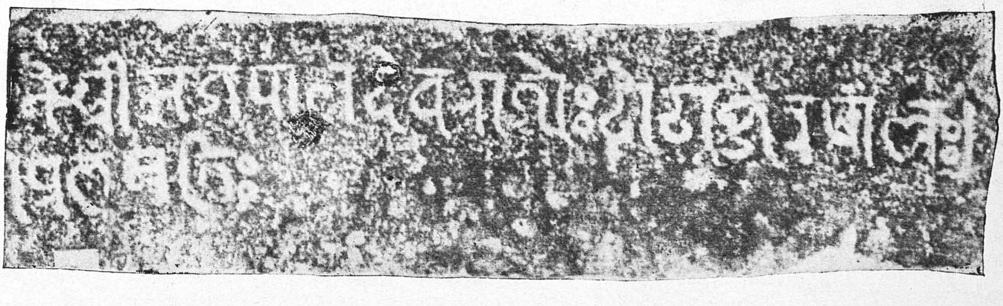
TWO INSCRIPTIONS OF AJAYAPALADEVA

Narēsar Image Inscription of V. S. 1249

Left half

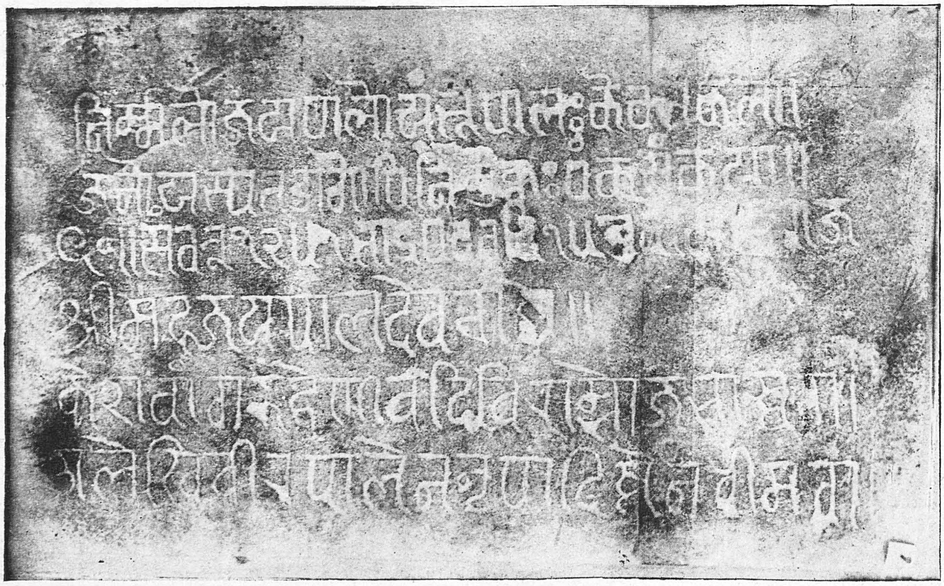
2 2

Right half

2  2

Scale : One-Third

Gwalior Tank Inscription of V. S. 1251



Scale : One-Third

TEXT[1]

1 Siddham[2] ||**Saṁvat 1249 Mārgasi**[3] **sudi 2 Ravi-dinē** śrī- **Aja[ya*]pāladēva**-rājyēḥ[4] [Dōḍhākshē]tra-pālaḥ | [5]

2 Rāvala-śrī- **Vāmadēna(vaḥ)** kāpa(ra)yatiḥ[4] |[5] tathā praṇamatiḥ[4] [||]

2. Gwalior Tank Inscription of V. S. 1251

This inscription[6] was copied by the Senior Assistant Curator of Gwalior Museum, from the bed of the **Gaṁgōlā** Tank inside the fort at **Gwalior,** Madhya Pradesh and an impression of the same was later on sent to the Chief Epigraphist by Shri B. C. Jain, Deputy Director of Archaeology and Museums, Madhya Pradesh, along with the impressions of some other records engraved in the bed of the same tank and a note saying, "The impressions are not good as the official did not get sufficient time to copy them properly. The records can not be copied again for many years because they are now under deep water." From the same impressions the inscription is edited here, with the permission of the Chief Epigraphist.

The record occupies a space measuring about 46 cm×28 cm. It contains six lines of writing which is well executed. The **letters** are Nāgarī and measure about 2 cm to 4 cm in size. The forms of the letters *ja, pa, bha* and *ya* are noteworthy. Two forms of the letter *ra* are found here, cf. *rāja* (line 3) and *rājyē* (line 4). The **language** of the inscription which is composed in prose and verse, is Sanskrit. As regards **orthography,** the doubling of the letter following the superscript *r* as in *nirmmalō* (line 1) is noteworthy.

The **object** of the inscription is recorded in the first two lines. It is stated in eulogistic terms that the king **Ajayapāladēva** got the tank desilted. Then in the beginning of the third line the symbol for *ōṁ* or *siddham* is given and afterwards the details of the **date** viz., **V. S. 1251, Bhādrapada ba. 15 Wednesday,** corresponding regularly to **1194 A. D., August 17,** are given. In the last two lines it is stated that Vīrapāla who was the son of Kēśava and who was like the sun to the lotus flowers in the form of the Diviras[7] (i.e. writers) wrote the present inscription at the instance of the king.

The identity of the king Ajayapāladēva is not clear. Though his name has been given twice in the record, nothing has been mentioned about the dynasty to which he belonged. In the genealogy[8] of the Parihāra rulers who ruled over Gōpāchaladurga from V.S. 1186 to V.S. 1289, the name of the present ruler is not found. The rule of the line of Kachchhapaghāta Vajradāman who originally captured[9] the fort from a ruler of the imperial Pratihāra dynasty, is also stated to have extended over this region at least upto V.S. 1212.[10] Afterwards what happened to this line is not definitely known. According to the bardic tale, the last ruler of the Kachchhapaghāta

[1] From ink impressions.

[2] Expressed by a symbol.

[3] Read *Mārgaśirsha*.

[4] The *visarga* is redundant here.

[5] The *daṇḍa* is redundant.

[6] This is *A. R. Ep.*, 1965-66, B. 72.

[7] The expression indicates that he was the chief of the *Diviras*. For *divira*, cf. D. C. Sircar, *Indian Epigraphical glossary*, p. 99.

[8] Cf. Cunningham, *ASIR*, Vol. II, p. 378.

[9] Cf. *Ind. Ant.*, Vol. XV, pp. 36 and 41, v. 6 ; and Bhandarkar's List, No. 156.

[10] Cf. Bhandarkar's List, p. 391, No. 33, No. 11.

family was Tēja-Karaṇa otherwise called Dulhā Rāi, the hero of the romantic story of *Ḍhōlā Māru.*[1] Tēja-Karaṇa left Gwalior in about 1128 A. D.[2] (i.e. 1185 V.S.) in order to marry Māroni, the daughter of the Daosā ruler after putting his sister's son Paramāldēv or Paramardidēv who is stated to be a Parihāra[3] Rajput, in charge of the fort. On the former's return Paramāldēv did not give back the fort to him and thus founded the Parihāra line which ruled over Gwālior for 103 years.[4] Besides this bardic account, Cunningham[5] noticed an inscription dated V.S. 1207 in the reign of Parihāra Rāmdeo and found that in V.S. 1251 Parihāra Lōhaṅga Deo was ruling over Gwalior. These things are contradictory to the facts that the Kachchhapaghātas ruled over Gwalior at least upto V.S. 1212 as noted above and that Ajayapāladēva was ruling over Gwalior in V.S. 1249 and V.S. 1251 as supported by the present inscriptions. Under the circumstances it is probable that the two dynasties ruled over Gwalior side by side and that the Parihāras were the feudatories of the Kachchhapaghātas. Even according to the bardic stories noted above they were otherwise related to the Kachchhapaghātas. That the Kachchhapaghātas of Gwalior have come to be known as the eastern neighbours[6] of the Chāhamāna dynasty of Sāṁbhar during the reign of Pṛithivīrāja III, the dates for whom range between A.D. 1177 to A.D. 1188, would indicate that the line of Kachchhapaghāta Vajradāman probably flourished even after Sūrapāla and his son Anaṅgapāla. Afterwards Ajayapāla of the present inscription, though his relationship with the former is not clear, appeared probably in the same line and shortly after the date of the present inscription, he was succeeded by *Rai* Sōlaṅkhapāla[7] who was subjugated in A.D. 1196, according to Muslim historians,[8] by Kutb-uddin Aibak. Cunningham's identification[9] of Sōlaṅkhapāla with Lōhaṅgadeo of the bardic list of Parihāras does not appear to be tenable. That the names of Ajayapāla and Sōlaṅkhapāla end in *pāla* may also be a significant fact[10] to support that they were born in the Kachchhapaghāta family of Gwalior.

No name of geographical importance occurs in the record. The *taḍāga* (line 2) which was desilted, was obviously the same as the Gaṅgōlā tank where the stone bearing the present inscription has been fixed.

TEXT[11]

[Metres : Verses 1-2 *Anushṭubh.*]

1 Nirmmalō=**jayapālō**=yaṁ bhūpālaḥ kēva[laṁ] kal[au] |

2 janō yasya taḍāgō=pi nirmuktaḥ paṁka-saṁ(śaṁ)kayā || [1*]

3 Ōṁ[12] || **Saṁvat 1251 Bhādrapada vadi 15 Budhē** mahārāja-

4 śrīmad-**Ajayapāladēva**-rājyē ||

5 Kēśav-āṁga-ruhēṇ=ā[tra divi]r-āmbhōja-bhāsvatā

6 alēkhi Vīrapālēna nṛip-ādishṭēna dhīmatā || [2*]

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1 Cf. Cunningham, op. cit., pp. 376-77.

2 Cf. Ray, *DHNI*, Vol. II, p. 828.

3 Cf. ibid., where he is stated to be either a Parihāra or Paramāra Rajput.

4 Cf. Cunningham, op. cit., p. 375.

5 Cf. ibid., p. 378.

6 Cf. *The Struggle for Empire*, p. 109.

7 Cf. ibid., p. 120, where his name is given as Sallakshaṇa.

8 Cf. H. Elliot, *The History of India*, Vol. II, pp. 227-28.

9 Cf. Cunningham, op. cit., p. 379 n.

10 Cf. ibid., p. 373. The local tradition followed by the annalists may not be entirely true but seems to support that Pāla-ending names which most of the Kachchhapaghāta rulers bore, were considered by them as auspicious ones for the uplift and glory of their family.

11 From impressions.

12 Expressed by a symbol.

No. 24—NIMBARGA INSCRIPTION OF CHALUKYA BHULOKAMALLA, SAKA 1057

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Nimbarga is a fairly big village in the Aland Taluk of the Gulbarga District, Mysore State. It is situated about ten miles south of Aland town, and is about five miles from Gāṇagāpur, a Railway Station on the Wadi-Sholapur line.

Nimbarga appears to have been a place of importance once, as indicated by the remains of a good number of temples strewn in and around the village, and the ruins of a stone fort with a moat around. Two temples, of Mallikārjuna and Īśvaralinga, are still in a good state of preservation. Both are in the ornate later Chālukyan style and are datable to about the 12th century A.D.

The present inscription was copied by me in the summer of 1960, during an exploratory tour undertaken in search of archaeological antiquities in the Gulbarga District.[1] The inscription is on a large rectangular slab leaning against the western wall, inside the *navaranga* of the Īśvara-linga temple. The slab is of black schist and is well dressed on the written side. It measures 1.79×0.95 metres. At the top of the slab there is a small horizontal raised band and the first line of the inscription, consisting of the invocatory verse, is inscribed on this. Above the band, the slab is cut to the shape of an arch and sculptures in bas-relief consisting of a *linga* flanked by Brahma to the right and Vishṇu to the left, are carved. A portion of the Vishṇu figure is broken. To the right of the figure of Brahma, a bull is shown facing it, and to the left of the Vishṇu figure there is the figure of a cow with a calf. A small dagger is shown in front of the cow. The inscrip-tion is neatly carved and well preserved but for a circular patch in the lower middle portion of the slab, where the letters have been effaced.

The inscription is in Kannaḍa **script** of the 12th century A.D. The **language** is Kannaḍa except for the invocatory and inprecatory verses which are in Sanskrit. The palaeography of the record is quite regular for the period to which it belongs. However, a noteworthy feature is the use of two types of medial *u* sign, the usual one with a curved line attached to the right of the con-sonant (*Namastuṁga*, line 1, *Kuḍuge*, line 2, *nuḍiyisi*, line 4, *tatsūnu*, line 13, etc.) and another, which is used sparingly, looking like a slanting hook inserted below the letter (as in *kuṁbhā*, line 13, *nīṁṭu*, line 16, *kujāvaḷi*, line 21, *mukura*, line 16, etc.). Similarly apart from the usual medial *ū* sign, there is also a solitary case of the employment of the counterpart of the latter type of medial *ū* which looks like a hook with a circle at the upper end in *mūṟene*, line 35. Also there are two ways of representing superscript *r* (*i.e. rēpha*). The normal one, shown by a slightly curved line attached to the right top corner of the letter, occurs in many places (cf. *sūryya*, line 31, *nirmmala* line 44). The other type is usually used when the conjunct consonant has the medial vowel *i*. There, a small semi-circle opening to the right is inserted to indicate *r* between the letter and the medial *i* sign (cf. *kīrtti*, lines 14, 22, 23, etc., *sparddhi*, line 14, *mūrtti* lines 22 and 44, and *karppina*, line 47). However, there are many cases where this *rēpha* and medial *i* are indicated separately (cf. *kīrtti* and *chakravartti*, line 40, *ṁūrtti*, line 48, etc.). The form of the letter *ṛi* in *ṛishi ṛishi-pūjya* (line 28) is interesting.

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[1] The text of the inscription has been published in the *Andhra Pradesh Govt. Arch. Ser.* No. 9, p. 76.

The following **orthographical** features are noteworthy. The consonant following *r* is doubled in many cases. The letter *ḷ* occurs only once in the record in *negaḷda* (line 18), whereas it is substituted by ordinary *l* in other cases (cf. *negalda,* line 39, 40, etc. *negalte,* line 42, *negalalu,* line 39 etc.). The *upadhmānīya* is used once in *antaḥpura* (line 17).

The record is in *champū* style. There are 63 verses in different metres interspersed with a few short prose passages. The whole record is a good piece of literary composition. The verses describing Kuntaḷa (lines 18-20), Alaṁde (lines 20-21) and Niṁbarage (lines 24-27) are delightful, with the apt use of *alaṁkāras* like *upamā* and *vṛittyanuprāsa.*

The record belongs to the **9th regnal year** of the Western Chālukya king **Bhūlōkamalla Sōmēśvara** and is dated **Śaka 1057, Ānanda, Āshāḍha, Amāvāsyā, Monday, Pushya-nakshatra, Vyatīpāta,** on which day there was a **solar eclipse** called **Chūḍāmaṇi.** Śaka 1057 refers to the current year, and the date corresponds to the **23rd July, 1134 A.D.** The date is regular but for a slight discrepancy. The eclipse is mentioned as *Chūḍāmaṇi. Chūḍāmaṇi* eclipses are those which take place on the week days of the respective planets *i.e.* the Solar on Sunday and Lunar on Monday.[1] But the day mentioned in the inscription is Monday and not Sunday. Further the *nakshatra* prevailing is stated as Pushya, which, however, ended at 0.53 on the previous day itself.

The record commences with a general invocation to Śiva and the local deity, Abhinava Kalidēvēśvara (lines 1-3). Then the mythical genealogy of the Chālukyas is given (verse 3-7). It is then stated that a few Chālukya emperors ruled and then the kingdom was snatched away by the Rāshṭrakūṭas. Then commences the genealogy of the Western Chālukyas of Kalyāṇa, from **Tailapa,** who recovered the kingdom from Rashṭrakūṭas, upto the ruler of the day, **Bhūlōkamalla Sōmēśvara** (verses 8-14) and his queen **Barmmaladēvi.** Probably the present inscription is the second so far discovered giving the name of this queen.[2] Then, after describing Kuntaḷa and Alaṁde, the record lauds (verses 18-20) the chiefs of the Alaṁde province, Mallidēva and his brother Goṁka, and introduces (verses 24-56) a new line of chieftains of Niṁbarage, who ruled as subordinates of Mallidēva and the Chālukya emperor Bhūlōkamalla. The genealogy of this line of chieftains as given in our epigraph, is as follows :

Nārāyaṇa
(born in the *gōtra* of the sage Pūtimāsha, who traced his descent from Brahmā)
⋮
Kēśava-dvēdi

- Narasiṁha
  - Prabhu-Rudra
  - Gōvinda
    - Jakka
      - Kācha
- Trivikrama m. Rājikavve
  - Biyaḷa m. Bāgaṇabbe
    - Tīka
    - Kalidēva m. Dēmala
      - Kācha
      - Barmmadēva
      - Gōvinda
- Bhāskaradēva
- Chikkaṇabbe

[1] Tārānātha : *Vāchaspatyam,* Vol. IV, p. 2960.

[2] Prof. K.A. Nilakanta Sastri quotes an unpublished record, where this queen is stated to have been mentioned. Yazdani (ed.), *Early History of the Deccan,* p. 372.

The account is not very clear about the exact position of certain persons mentioned in the genealogy. Narasiṁha, Prabhu-Rudra, Gōvinda and his son Jakka are mentioned as the predecessors of Kācha, and Jakka is mentioned as the brother of Kalidēva. It is possible that Narasiṁha mentioned here is the same as Narasiṁha, son of Kēśava-dvēdi appearing earlier in the genealogical list. Jakka, who is mentioned as the brother of Kalidēva, is probably his cousin.[1] Kācha, though mentioned as a son of Kalidēva, is not included in the description with Gōvinda and Barmmadēva, the other two sons of Kalidēva. It is difficult to account for this discrepancy. Kācha might have been a descendent of a collateral line of Kalidēva, with Narasiṁha, Prabhu-Rudra, Gōvinda and Jakka as predecessors. He might have occupied the position of nephew on the paternal side of Kalidēva, by which, according to local usage, he could be termed 'son' of the latter. It is also possible that Kācha is the son of Kalidēva through Dēmaladēvi, by virtue of which his description appears immediately after the description of that lady, and that Gōvinda and Barmmadēva are sons of Kalidēva through some other wife, and so they are mentioned separately somewhat later. Another possibility is that at the time of the composition of this record Gōvinda and Barmmadēva were too young to be included along with the main persons appearing in the genealogical description.[2] Two others, Mallikārjuna and Gōvinda, appear as brothers-in-law and are connected with the name of Chikkaṇabbe.

It is stated in the record that Nārāyaṇāryya first obtained the village **Niṁbarage** as a grant from Vinayāditya Satyāśraya,[3] and that later on Biyaḷa, father of Kalidēva of the present inscription was bestowed with the title *Prabhuchakravartti* by Chālukya Vikramāditya (VI).

The purpose of the inscription is to record certain donations made to the temple of Abhinava Kalidēvēśvara for its upkeep, maintenance of worship and other charitable acts. The temple of Abhinava Kalidēvēśvara is stated in the inscription to have been built by Kalidēva.[4] It is probably the same as the present Īśvaraliṅga temple at Niṁbarga, where this inscription is found. The donors include the emperor Bhūlōkamalla and his queen, who made the donations at the request of his senior general Kāḷimarasa, Mallidēva, the provincial chief of Alaṁde, Kalidēva and Kācharasa, the local rulers of Niṁbarage, and many merchants and residents of that town. One Dhruvēśvara Paṁḍita, the chief of the Mutt, associated with the Kōṭiśaṁkaradēva temple at Māḍiphaḷa is praised here, and it is stated that the preceptor of the religious seat of the Abhinava Kalidēvēśvara temple at any time should be one belonging to the line of disciples of this Dhruvēśvara Paṁḍita. At the end of the record it is ordained that these are also to perform the death ceremonies of Kallarasa, Dēmaladēvi and Dhruvēśvara Paṁḍita according to Vedic rites on proper days.[5]

Kuntaḷa and **Alaṁde** are the geographical divisions that find mention in the record. Kuntaḷa comprised roughly the present Karṇāṭaka region. Alaṁde-vishaya with its headquarters at Alaṁde often occurs in inscriptions of this period as Alaṁde-thousand.[6] Alaṁde is the same as present Aland, the headquarters of the taluk of the same name. Alaṁde-thousand was

[1] In Kannaḍa, the word *tamma* could be used for indicating both these relationships.

[2] In the description of the donations made, the name of Kācha alone occurs along with that of his father Kalidēva (line 72).

[3] The only king of this name in the Chalukya line is Vinayāditya (681-696 A.D.) of the Chalukyas of Bādāmi.

[4] [The inscription states that Kalidēva constructed the temples of Īśa, Dinēśa and Mukunda which were named respectively as Abhinava Kalidēvēśvara, Udayādityadēva and Chennakēśavadēva; cf. text lines 59-62. The donations were made to all the three temples.—Ed.]

[5] It is possible that this portion, occurring after the usual imprecatory verses, was added to the original inscription sometime later. But the gap in time between the two may not be very long as there is no clear difference noticeable between the scripts employed in the two portions.

[6] See above, Vol. XXVIII, p. 31.

probably equivalent to the present Aland Taluk. Most of the other places mentioned in the record are in Aland taluk itself. **Niṁbarage** is Nimbarga where the inscription is found; **Māḍiphaḷa** is Māḍihāḷ, about 5 miles west of Nimbarga where there is a beautiful temple of Śaṅkaraliṅga, which is probably identical with the Kōṭiśaṁkaradēva temple mentioned in this inscription. **Maravaḍige** may be Bhair Marḍgi, in the Afzalpur taluk, about 8 miles south of Nimbarga. **Sirivūr** may be Hittal Sirūr, about two miles west of Nimbarga. **Sivarājana-haḷḷi** and **Soṁnagaṁbi** cannot be identified.

TEXT[1]

[Metres : Verse 1, *Anushṭubh* ; Verses 2 and 12, *Sragdharā* ; Verses 3-6, 9, 13-15, 17-20, 23-27, 32-36, 38-40, 42-46, 48, 50-54, 56-57, 59, *Kaṁda* ; Verses 7-8, 10, 30, *Mattēbhavikrīḍita* ; Verses 11 and 28, *Mahāsragdharā* ; Verses 16, 31, 37, 41, 47, 49, 55, *Chaṁpakamālā* ; Verses 21-22, 29, 58, *Utpalamālā*.]

1 Ōṁ namaḥ Śivāya || Namas=tuṁga-śiraś-chuṁbi-Chaṁdra-chāmara-chāravē [|*] trai-ḷōkya-nagar-āraṁbha-mūḷa-staṁbhāya Śaṁbhavē || 1 [||*]

2 Śrīmad-dēvādhidēvaṁ kuḍuge namag=abhīshṭ=ārtthamaṁ Viśvalakshmī-dhāmaṁ kāruṇya-diṁd=old=Abhinava-Kalidēvēśvaraṁ dēva-mauḷi-stōma-pravyakta-pād=ārppita-sulalita-pādam ja-

3 gaṁnāthan=udyad=vyōm= āḷaṁkāra-Gaṁgā-jaḷa-luḷita-jaṭ-ōttuṁga-raṁgatti(t-ki)rīṭaṁ || [2 ||*] Śrī-vallabhan=udarada-hoṁdāvarey=araḷoḷ=parāga-rāgada-vol=Vākśrīvalla-

4 bhan=udi(da)yisidaṁ Śrī-Vēdātmaṁ hiraṇya-garbbhaṁ Brahmaṁ || [3||*] Sarasija-garbbhaṁ bhuvan-ōtkaramaṁ varṇṇ-aughamaṁ kaḷ-ānikaman=achchariy=ene paḍedaṁ tanag=Īśvara-

5 n=ādiya-karttṛiv=enisi Bhavan=anumatadiṁ || [4 ||*] Vanajabhavaṁ Svāyaṁbhuva-Manu-vaṁ Svāyaṁbhu-yōgi Mānavyanan=ā munipaṁ Harītiyaṁ tan=munipaṁ Hārīti-muni-yan=ā mu-

6 ni paḍeda || [5 ||*] Janiyisidaṁ paṁcha-śikhaṁ munipaṁ Hārīti kuḍuva chuḷuk-ōdakadoḷ= ghana-bhuja-Satyāśrayadēva-nṛipāḷakan=eṁban=orbban=ādi-Chaḷukya || [6 ||*] Vṛi || Analaṁ-

7 koṭṭ=aruṇadhvajaṁ Vanaja-nābhaṁ koṭṭa Vārāha-lāṁchchanav=ā-Kauśaki koṭṭa beḷgoḍe Kumāraṁ koṭṭa māyūra-piṁchchhanikāy-āṁchita-kuntam=iṁt=initumaṁ kaikoṁḍu lōka-

8 yka[2]maṁḍanar=āḷdar=ssakaḷ=āvanī-taḷamumaṁ Chāḷukya-chakrēśvarar ||[3] [7 ||*] Va[2] Alliṁ-baḷikka saty=ādi-guṇa-gaṇ-āśrayaruṁ samasta-bhuvan-āśrayarum=enisida Chāḷukya-

9 chakravarttigaḷu rājyaṁ geyye Rāshṭrakūṭar=prabaḷisi bhū-vaḷayamaṁ kaikoṁḍ=ire || Vṛi || Udayaṁ geydan=ati-pratāpad-odaviṁ Chāḷukya-vaṁś-āṁbar-āgradoḷ=udvṛitta-virō-

10 dhi-bhūbhuja-tamaṁ keṭṭ=ōḍe Lakshmī-vadhū-vadan=ābjaṁ nayadiṁdam=uḷḷarale bhās-vach-chakrahastaṁ mahāspadarūpaṁ mudadiṁde **Tailapa-nṛipaṁ** nitya prachaṇḍa prabha || [8 ||*] Kaṁ || Dhareyaṁ dā-

[1] From the original and ink impression.
[2] Read *lōk-aika-*.
[3] There is a spiral mark after this.

11 ṇavan=uydaḍe Mura-ripu tappante Rāshṭrakūṭara kaiyiṁ sthireyaṁ nija-bhujadoḷ= susthirey=āgire taṁdu ṇilisidaṁ Taila-nṛipa || [9||*] Vṛi || Janapaṁ Tailana sūnu **Sattiga-**nṛipaṁg=agr-ā-

12 tmajaṁ **Vikramaṁ** ghana-dṛipyad-bhujan=**Ayyaṇayya Jayasiṁhaṁ** mūvaruṁ dhāriṇī-vinutaṁ Siṁha-nṛipāḷan=agra-tanayaṁ **Traiḷōkyamall**-āṁkan=ātana putrar-**Bbhuvanaika-Vikrama-**

13 nṛipar=ttat-sūnu Sōmēśvara || [10 ||*] Ā Vikramādityan=ent=ene || Vṛi || Nija-khaḷgaṁ Vīralakshmī-vadana-luḷita-sad-darppaṇaṁ tējav=āśāgaja-kuṁbh-āḷaṁkri(kṛi)t=ālēpita-suruchira-siṁdhūrama(m=u)ttuṁ-

14 ga-kīrtti-dhvajav=ākāś-āgra-gaṁgā-jaḷa-dhavaḷa-ruchi-sparddiy=āyt=eṁbinaṁ viśva-jagad-vikhyātan=ādaṁ nṛipa-mukha-tiḷakaṁ Vīra-Permmāḍidēva || [11 ||*] Va || Ātana-putra || Vṛi || Śrīmach-Chāḷukya-chakrēśva-

15 ran=akhiḷa-mahīpāḷa-māṇikya-mauḷi-stōm-āṁśu-vrāta-vibhrājita-pada-kamaḷaṁ Kuntaḷ-ādhīśan=udyad-vyōma-vyālagna-bhāsvat-prathita-pṛithu-yaśō-va-

16 llarī-sad-vitān-ōddāmaṁ **Sōmēśvar**-ōrvvīśvaran=atuḷa-baḷa-sthāyi-**Bhūlōkamalla** || || [12 ||*] Kaṁ || Ari-narapāḷara bisu-nettara nīṁṭuva nimirda-bhuja - bhujaṁgana jihvaṁ paribhāvisuvaḍ=i-

17 d=enipudu nirutaṁ Bhūlōkamalla-dēvana khaḷgam || [13 ||*] Va || Ā chakravarttiya piriy=arasi || Bhūlōkamalla-dēva-nṛipāḷakan=arddhāṁga-lakshmi śubha-lakshaṇe sallīl-āntaḥpura-kamaḷa-van-āḷaya-kaḷahaṁ-

18 se negaḷda **Barmmaladēvi** || [14 ||*] Va || Ā chakravarttiy-āḷva **Kuntaḷa-**vishayav=entene || Kaṁ || Dharey=eṁb=aṁbujav=ippudu saradhi-sarōvarada naḍuve karṇṇike-vol= Maṁdarav=ippud=ippud=ā Maṁda-

19 ra-giriyiṁ teṁkal=eseva Bharata-kshētra || [15 || *] Vṛi || Bharata-vasuṁdharā-taḷadoḷ= ippudu pūrṇṇa-jaḷa-pravāhadiṁ parimaḷa-gaṁdha-baṁdhura-su-puṟpa(shpa)-van=āḷiyin= udātta-bhāsura-gi-

20 ri-rājiyiṁ kanaka-ratna-samanvita-saṁsthaḷaṁgaḷiṁ parimaḷa-gaṁdhaśāḷi-maya-bhūtaḷav= ūrjjita-puṇya-Kuntaḷa || [16 ||*] Va || Ā vishayadoḷ=**Alaṁde**-dēśav=ent=ene || Kaṁ || Tiḷi-goḷadiṁ tāvareyiṁd=eḷe-māviṁ

21 gaṁdhaśāḷiyiṁ vividha-kuj-āvaḷiyiṁ giḷiyiṁd=aḷiyiṁd=eḷeg=esevud=Alaṁde-nāḍu nāḍugaḷ= arasa || [17 ||*] Va || Ā maṁḍaḷa-pati Bhūlōkamalladēva-pāda-padm-ōpajīviy=eṁt=ene || Kaṁ || Pravirājat=kī-

22 rttiy=Alaṁde-veḍaṁgam biruda-ripu-bhayaṁkaran=atyanta-viḷāsa-mūrttiy=enisidan=avanī-pati-Mallidēvan=adaṭara-dēva || [18 ||*] Kaṁ || Birud=āḷi vitaraṇaṁ kaiveragu chalaṁ saḍilav=aṇmu saṁgaḍav=aṟitaṁ daravurav=enisida

23 nṛipar=ēṁ doreyappare Mallidēva-bhūpāḷakanoḷ ||[1] [19 ||*] Va || Ātan=oḍa=vuṭṭida || Kaṁ || Avidhēya-ripu-nṛipāḷaka-nivaha--Kṛitāntaṁ dig-anta-parivṛita-saṁkīrtti-virājita-mūrttiy=Alaṁde-veḍaṁgaṁ Goṁkan=amaḷa-kī-

24 rtti-mṛigāṁka || [20 ||*] Va || Alli **Niṁbaragey**-eṁ(y=e)nte(nteṁ)daḍe || Vṛi || Kuntaḷav= uttam=āṁgada-vol=ippudu bhāvisi nōḷpaḍ=ī-mahīkānteg=Alaṁde-dēśav=adaroḷ=parirājisut= ippud=eyde sat-kāntiya hoṁ-

[1] There is a spiral mark after the *daṇḍas*.

25 na-hūv=enisi su-sthira-vṛittiyan=āntu kīrtti-bhāsantatiyalli Niṁbarage madhyada māṇikadaṁt=irppugu || [21 ||*] Vṛi || Jīrage karbbu saṁpage taḷirtt=ele-vaḷḷi kavuṁgu teṁgu paṁkēru-

26 hav=uḷ-araldа hosa-mallige hādari bāḷe yīḷe kharjjūrav=aḷuṁbav=app=ariśinaṁgaḷa tōṁṭadin=olpan=āḷdu vistāradi niṁtu Niṁbarage dēvapurak=eṇey=āgi tōṟugu || [22 ||*] Kaṁ || Bhūkānt-ānana-ma-

27 ṇi-mukur-ākṛiti nija-vimaḷa-kīrtti-vallī-vṛita-bhūlōkam jit-āmar-ādhipa-lōkaṁ Niṁbarage dharege sogayisi tōrkuṁ ||[1] [23 ||*] Int-enisida Niṁbarageya || Kaṁ || Vanaruha-bhav-ānvaya Vēda-nibaṁdha-jñā-

28 na-niḷayan=ājñā-rūpaṁ vinuta-jagat-tritayaṁ vṛitta-nidhānaṁ Pūtimāsha-ṛishi ṛishi-pūjya || [24 ||*] Kaṁ || Vara-Pūtimāsha-gōtr-āṁbara-mitran=enalke mudadin=udayaṁ geydaṁ pariṇa-

29 ta-vēda-dvayan=achchariy=ene Nārāyaṇāryyan=eṁbaṁ vipra || [25 ||*] Kaṁ || Paribhāvise tanag=ēk=āksharam=enipuvu sakala-Vēda-śāstraṁgaḷu susthiratarav=enal=esedaṁ sachcharitaṁ Nārāyaṇāryya

30 vipr-ābharaṇa || [26 ||*] Kaṁ || Parama-charitraṁ vipr-ābharaṇar=enal=kēḷdu Vinaya-Satyāśrayan-ādaradiṁ Nārāyaṇa-bhaṭṭaran=āgaḷ=bari.i bhakti-pūrbbakadiṁdaṁ || [27 ||*] Vṛi || Mudadiṁ Nārāyaṇa-dvēdiyara pa-

31 da-payōjaṁgaḷaṁ karchchi dān-āspada-hastaṁ mechchi Sūryya-grahaṇadoḷ=uru-Gōdāvarī-tīradoḷ=sad=vadanaṁ Chāḷukya-chakrāyudha-pati Vinayāditya-Satyāśrayaṁ rāgadi-

32 n=urvvī-rakshaka[ṁ*] Niṁbarageyan=osed=ī dhātriy-uḷḷanam=itta || [28 ||*] Va || Ā vipr-ōttamana vaṁśadoḷ || Vṛi ||[1] Ādiya Vāg-vadhū-priyane tāṁ mudadiṁdame Pūtimāsha-gōtr-ō-

33 daya-chāru-Chaṁdran=ene puṭṭi mahā-śruti-lakshaṇ-ārttha-śāstr-ādigaḷoḷ=pravīṇan=enis=iḷdu jagad-guruv=āgi Kēśava-dvēdiyar=eṁbud=oṁdu pesaraṁ taḷedaṁ vasudhā-taḷ-āgradoḷ || [29 ||*]

34 [2]Vṛi || Parama-brāhmya-charitra-śaktiyan=adaṁ kēḷ=mīṁdu barpp=āgaḷ=aṁbaradoḷ=kappaḍav=oṁdu bappud=oḍan=ārutt=idhma-darbhbh-ādigaḷ=paripūt-ōdakatāṁbra-pūrṇṇa-kaḷaśaṁ hastaṁ-

35 gaḷoḷ=chelvan=āḷd=irе barppār=dhareg=intu kautukav=enal śrī-Kēśava-dvēdiyar ||[1] [30 ||*] Ā Kēśava-dvēdiyara vaṁś-āvatārav=ent=eṁdaḍe || Vṛi || Sarasija- saṁbhavage paribhāvise mūṟ=e-

36 ne Vēdam=alli vistarisida śākhey=oṁd=ad-oḷag=āgire nālk=enipante nōḍe Niṁbarageya Kēśava-prabhuvin=agrajar=oppuva mūvar=orbba suṁdari-sutey=antu nālku

37 modaliṁd=esedar=vvasudhā-taḷ=āgradoḷ || [31 ||*] Kaṁ || Narasiṁha Tṛi(Tri)vikramaṁ Bhāskaradēvaṁ Chikkaṇabbey=eṁb=ī nālvar=ppariva(vi)ḍiyiṁ santānaṁ sthira-tarav=ene Kēśavāryya-dēvaṁg=ādar || [32 ||*] Kaṁ || Ā vaṁśajar=a-

38 ti-vimaḷa-yaśō-vilasitar=āgi negaḷal-avaroḷ=guṇa-vidyā-vibhavadiṁ Trivikramadēvaṁ bhūdēva-vaṁdyan=esedaṁ dhareyoḷ || [33 ||*] Kaṁ || Bhūvaḷayadoḷ=Tṛi (Tri)vikramadēvana sati Rā-

[1] There is a spiral mark after the *daṇḍas*.

[2] There is a spiral mark at the beginning of this line.

39 jikavve śubha-lakshaṇadoḷ=dēvara-dēvana Gaurīdēvige saman=enisi negaḷdaḷ=ati mudadiṁda || [34* ||] Kaṁ || Bhāvakan=enal=Trivikrama-dēvaṁgaṁ Kājikavvegaṁ guṇa-nidhi vidyā-vibhavaṁ negaḷalu dhātrī-

40 viḷasita-kīrtti Biyaḷan=ādaṁ tanayaṁ || [35* ||] Kaṁ || Odeyaṁ Tṛi(Tri)bhuvanamallaṁ poḍavig=enal=negaḷda Vikramādityaṁ tāṁ kuḍe chakravartti mudadiṁ paḍedaṁ Prabhu-chakravartti vesa-

41 raṁ Biyaḷa || [36* ||] Vṛi || Biyaḷana kānte sarbha-śubha-lakshaṇe sallalit-āṁgi satya-vāg-niyame sudhāṁśu-biṁba-mukhi sajjana-bhūshaṇe Pārvvatī-manaḥ-priya-pada-bhakte bhāgyavati-

42 y=eṁba negaḷteya Bāgaṇabbeyaṁ naya-vachanaṁgaḷiṁdam=abhivarṇṇisut=irppudu dhāriṇī-taḷaṁ || [37* ||] Va || Avar=agrajaṁ || Kaṁ || Para-vanitā-putraṁ sachcharitaṁ Kalidēvan=anujan=ene ta-

43 nage diśākari-parivṛitan=esedaṁ Śaṁkara-pada-paṁkēja-chaṁcharīkaṁ Tika || [38* ||] Va || Ātan=anuja || Kaṁ || Biyaḷaṁgaṁ kula-vanit-āgriyey=enisida Bāgaṇabbegaṁ janiyisidaṁ naya-

44 vēdāchāra-guṇapriya lakshaṇa-mūrttiy=enisi vibhu Kalidēva || [39* ||] Kaṁ || Koḷadoḷ-tāvare gagana-sthaḷadoḷ=śaśiy=ogeva teṛadin=ogedaṁ nija-nirmmaḷa-yaśam=eseye su-pu-

45 traḥkuḷa-dīpakan=enisi pogaḷe dhare Kalidēva || [40* ||] Vṛi || Viḷasita-kīrtti hāl=gaḍala siṁpiṇi dig-vanitā-janakke nirmmaḷa-charitaṁ viśuddha-Manu-mārgga-vadhūṭige ratna-darppaṇaṁ lalita-vachaḥ-

46 Sarasvatige muttina-hārav=enutte mechchi bichchaḷipudu dhātri kūḍe Kalidēvanan=udgha-yaśaḥ-prabhāvana || [41* ||] Kaṁ || Guṇiy=ādaṁ vipra-kuḷ-āgraṇiy=ādaṁ vi-

47 budha-nivaha-rakshaṇa-chintāmaṇiy=ādaṁ sucharitrada kaṇiy=ādaṁ Biyaḷan=ātmajaṁ Kalidēva || [42* ||] Kaṁ || Husiy=illada nuḍi karppina deseyy=illada kīrtti lōbhav=illada siri ka-

48 ṇ-basav=illada mūrttiy=enalk=esedaṁ Biyaḷana tanū-bhavaṁ Kalidēvaṁ || [43* ||] Kaṁ || Neladoḷag=ān=ellarumaṁ gelevaṁd=ēṁ mikkan=ītan=eṁnan=enuttaṁ Kalidēvan=eṁdu hogaḷal-Kalidēvaṁ negaḷdan=ī mahī-maṇḍa-

49 ḷadoḷ || [44* ||] Kaṁ || Mṛiḍa-pūjege vipr=āḷige paḍed=arthaṁ Biyaḷan=ātmajaṁ Kalidēvaṁ poḍaviyan=āḷvaṁg=avaṇige paḍed=artthav=ad=anyar=artthav=idu paramārttha || [45* ||] Kaṁ || Vāg-bhāminī-priyaṁ himarug-bhā-

50 ḷaṁkāra-vimaḷa-vichakiḷa-viḷasat-śri(sra)gbhāra-kānti-parivṛita-dig-bhāsura-kīrttiy=enisidaṁ Kali-dēva || [46* ||] Vṛi || Negaḷda pativratā-guṇad=Arundhatiy=eṁbud=uda-

51 gra-bhāgyadoḷ=Naga-tanu-jātey=eṁbudu vivēkadoḷ=ādiya-vāṇiy=eṁbud=ī jagam=anurāga-diṁde Kalidēvana kānteyan=eṁdad=aṇṇa pēḷ=pogaḷal=ad=e-

52 nna niṁn=aḷave Dēmalenāriya sad-guṇaṁgaḷaṁ || [47* ||] Kalidēvana pēr=uradoḷ=neḷasida siri-sukavi-nikara-chintāmaṇi Dēmala-dēvi dhavaḷisidaḷ=ujvaḷa-yaśadiṁd=eseye

53 sakaḷa dig-bhittigaḷa || [48*] Vṛi || Vinaya-nidhānan=apratima-rūpan=anūna-charitran=udgha-kāṁchana-tanu-varṇṇan=ujvaḷa-yaśaḥ-pravirājitanu(n=a)tyudāra-maṇḍana-maṇi-

54 ratnan=eṁdu Kalidēvaṇa putranan=oldu kūḍe mēdini mudadiṁde baṇṇipudu Kāchanan-ūrjjita-satya-vāchana ||[1] [49* ||] Ā puṇya-mūrttiya mūṟuṁ modala gō-

55 trajar || Kaṁ || Vimaḷa-charitraṁ vidyā-ramaṇaṁ śrī.... [pra]virājat-kamaḷa-vana-mitran=ati-śuddha-manaṁ Narasiṁhadēvan=ī vara-dēva || [50* ||] Kaṁ || Suru-

56 chira-chaṁdr-ābharaṇaṁ vara-śakti-trayan=Umā-priyaṁ vibudha-jan-ōtkara-saṁstutyan=enalu bhāsuran=ādaṁ Rudran=ante tāṁ prabhu-Rudra || [51* ||] Gōviṁdana tanayaṁ Kalidēvana taṁmaṁ sa-

57 dāna-lakshaṇa-hastaṁ bhāvise migil=ādaṁ vaṁś=āvahateyin=iṁtu Jakkan=amara-gajakkaṁ || [52* ||] Kalidēvana-tanayar=nnirmmaḷa-charitar=Bbarmmadēvanuṁ dhavaḷa-yaśō-viḷasitan=ene ne[2]gaḷdaṁ niśchaḷitaṁ Gōviṁdadē-

58 vanuṁ vasumatiyoḷ || [53* ||] Āvanuv=eṇe tavag=alla mahī-vaḷayadoḷ=enisi Chikkaṇabbeya modaloḷ=Gōviṁda Mallikārjjunar=ī vasumati pogaḷe bhāva-maydunar=ese-

59 dar || [54* ||] Va || Int=enisid-ā mahānubhāvana dharmmav=eṁt=ene || Vṛi || Taḷadi naḷaṁkegoṁda kaḷaśaṁ-baregaṁ mudadiṁde māḍidaṁ Jaḷaruha-garbbhan=e[ṁ*]binegav=Īśa-Dinēśa-Mukuṁda-maṁdiraṁgaḷan=eseya-

60 lke māḍisi susaṁchita-puṇya-dhana-prabhāvamaṁ taḷedavar=āro Niṁbaragey=ūroḍeyaṁ Kalidēvan=aṁdadi || [55* ||] Kaṁ || Dēva-gṛihaṁ śikharada bhūdēva-gṛihaṁ śatra-śāley=aṟavaṁṭage kanyā-vara-

61 dānaṁgaḷ-Kalidēvana dharmmaṁgaḷ=esevuv=ā-chaṁdr-ārkka || [56* ||] Intu jagaṁ pogaḷe tāvu pratishṭheyaṁ māḍid=Abhinava-Kalidēvēśvara-dēvara Chennakēśava-dēvara Udayāditya-dēvar=aṁga-bhō-

62 ga-pūjā-nivēdyakkaṁ tapōdhanara bhōjanakkaṁ brāhmaṇara śatra-khaṇḍika-purāṇakkaṁ[1] Svasti samasta-bhuvan-āśraya śrī-pṛithvīvallabha mahārājādhi-

63 rāja paramēśvara paramabhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷukyābharaṇaṁ śrīmad-Bhūlōkamalladēvara vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pra-

64 varddhamānam=ā-chaṁdr-ārkka-tāraṁbaraṁ saluttaṁ Kallyā(lyā)ṇapurada nelevīḍinoḷ=sukha-sa[ṁ*]kathā-vinōdadiṁ rājyaṁ geyyuttam=ire **Śaka-varshaṁ sāsiradayva-**

65 **ttēḷeneya 1057 neya svasti śrīmach-Chāḷukya-sarbbajña Bhūlōkamalla-varshada oṁbhattaneya 9 neya Ānanda saṁvatsarad=Āshāḍhad=Amāvāsye Sō-**

66 **mavāra Puśya(shya)-nakshatra Vyatipāta Chūḍāmaṇi-Sūryya-grahṇadaṁdu** Māḍibāḷada Kōṭi-Śaṁkara-dēvara āchāryyaru[1] Kaṁ || Parama-tapa-śrī-

67 vanitege charitaṁ Bhāratige mati diśājāḷaka-suṁdariyargge kīrttiy=ādudu suruchira-mukuraṁ Dhruvēśvara-vrati-patiya || [57* ||] Int=enisida Dhruvēśvara-paṁ(pa)ṇḍi-ta-dēvara pāda-

68 prakashāḷanaṁ māḍi Kallarasa tanna prabhutvada **Sivarājanahaḷḷiya** uṁbaḷiy=oḷag=āgi ashṭa-bhōga-tēja-sāmya-jala-pāshāṇa-vṛiksha-phala-sahita nīr=maṇṇ=āghāṭav=oḷa-

69 g=āgi dhārā-pūrbbakadiṁ koṭṭaru [|*] śrīman-mahāpradhānaṁ hiriya-daṇḍanāyakaṁ Kāḷimarasara binnapadiṁ śrīmad-Bhūlokamalladēvaruṁ paṭṭa-

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[1] There is a spiral mark after this.

[2] The letter *ne* which had been omitted formerly, is inserted in the lower line, flanked by spirals on either side, between the letters *ḷe* and *bhā*.

70 mahādēviyaruṁ paramēśvara-dattiy=āgi sarbba-namaśyaṁ māḍi haḷḷiya mēl=āḷkeyaṁ dēvargge dhārā-pūrbbakaṁ māḍi biṭṭar [| *] śrīman-māhāmaṇḍalēśvaraṁ Mallidēvara-

71 saru taṁma manneyavoḷag-āgi antu tri-bhōg-ābhyantaraṁ dēvargge dhārā-pūrbbakadiṁ biṭṭaru mattaṁ **Maravaḍigeya-**manneya-geyi kālaḍiya mattar=eṁbhattumaṁ vaṭṭara voṁdumaṁ dēvargge

72 dhārā-pūrbbakadiṁ biṭṭaru [| *] mattaṁ Kallarasanuṁ Kācharasanuṁ Niṁbarageya tamma kēriya holadoḷage Baṁṭeya-geyyiṁ baḍaga haḷḷadiṁ mūḍalu kālaḍiya mattar=ayvattumaṁ biṭṭaru [| *] Huṇu-

73 segoḷḷadalli hūvina tōṁṭaṁ mattar-eraḍu dēvariṁ paḍuval=aṁgaḍiy=endu Kallarasaṁ tann=anuchchāyada āvaṭamaṁ gāṇavāylevmaṁ biṭṭaru dēvariṁte ṁkain bhōjana-sāleya paḍuvaṇa bīdyiṁ teṁ-

74 kal=ūr=ggōḍe mērey=āgi mūḍaṇa-kēriya va...kēriya prajegaḷu tāvu tiṟuva siddhāyada poṁge 5 hoṁbēraṁ hoṁg=okkuḷada lekkadiṁ jōḷamumaṁ dhānyadaḷ=irbbaḷa bhatta-

75 mumaṁ biṭṭaru [|*] hiriya kēriya.....................rada daśavandhad=oḷage baṁniya bāviyiṁ paḍuvalu biṭṭa tōṁṭaṁ kālaḍiya mattar=oṁdu [|*] Hara-pada-bhaktar=appa Nagaraṁ Kalidēvarig=i-

76 ttar=oldu susthiratarav=āgal=aṁgaḍiyal=oṁmana dhānyam=ad=āvud=ādaḍaṁ [|*] suruchiram=āge dīvigege soḷasad=arddhaman=eṁṇeyaṁ manōharam=ene vīḷeyakk=aḍakey=oṁd=eley=ant=eraḍaṁ niraṁtara[1] [|| 58* ||] Ma-

77 ttaṁ Maravaḍigeya prajegaḷu tāvu tiṟuva siddhāyada poṁge 5 hoṁbēraṁ hoṁg=okkuḷada lekkadiṁ jōḷamumaṁ dhānyadaḷ=irbbaḷa bhattamumaṁ oṁdu gadyāṇa homna kāṇikeymaṁ dēvargge biṭṭaru int=ī vṛittiy=o-

78 ḷage bīya-gīta-vādya-nṛityakkaṁ Baṁṭeya-geyya sthaḷav=oḷag=āgi elavada maradiṁ mūḍalu kālaḍiya mattaru 150 ippattu manuśya(shya) brāhmaṇara śatrakke dīkshita-geyi kālaḍiya

79 mattaru 50 haḷḷadiṁ mūḍalu kālaḍiya mattaru 12 khaṇḍika-purāṇakkaṁ Madaḷema-ḍuvina haḷḷadiṁ teṁka kālaḍiya mattaru 30 alliṁ paḍuvalu Kēśava-dēvaraṁ pūjisuv=upādhyāyargge kālaḍi-

80 ya mattaru 12 alliṁ paḍuvalu Sītaḷagaḍuge..... ge kālaḍiya mattaru 16 aṟavaṁṭageya nīran=eṟava brāhmaṇaṁge mattaru 4 saṁkheyaṁge mattaru 3 Brahmapuriya [brā]-

81 [hma]...... laḍiya mattaru 3....... llaṁ dēvar=aṁgabhōga-nivēdya-chaitrapavitrakkaṁ tapōdhanara grāsakkaṁ khaṇḍasphuṭita-jīrṇṇ=ōddhārakkaṁ Int=īdharmmava......

82 .... rmmadiṁ pratipāḷisuvaru I(Ī) sthānakke nirūpisidavaru niyāmaṁ=dappi naḍeyaḷ=avarge dushṭa-nigraha-sishṭa-pratipāḷana mā-

83 rppudu māḍad=upēkshisidavaru ta.......... Rauravakke gaḷagaḷan=iḷivaru I(Ī) dharmmamaṁ pratipāḷisidavargge Vāraṇāsiyaluṁ Kurukshētradaluṁ sāyira kavileyan=alaṁkā-

84 ra-sahitaṁ dānaṁ geyda phalav-akku..........· d-iha-paradoḷ=akkauv=ātaṁ puṇy-ā-spadan=aḷidavaṁ huḷitu satt=udayisi Rauravadoḷ=ikkum=ā-chaṁdr=ārkka[1] [|| 59* ||] Ślōka[1] Bahubhir=vvasudhā dha(da)ttā rā-

[1] There is a spiral mark after this.

85 jabhis=Sagar=ādibiḥ(bhiḥ) [| *] yasya ya............[dā] phalaṁ[1] [|| 60* ||] Sāmānyō
yaṁ dharmma-sētur=nri(nṛi)pāṇāṁ kālēkālē pālanīyō bhavadbhiḥ [| *] sarbbān=ētān=
bhāginaḥ pārtthivēndrān=bhūyō

86 bhūyō yāchatē Rāmachaṁ[draḥ] [|| 61* ||]........vā yō harēta vasuṁdharā-[ṁ | *]
shashṭir=vvarsha-sahasrāṇi vishṭāyaṁ jāyatē krimiḥ [|| 62* ||] Viṁdhy-āṭavīshv=
atōyēshu śushka-kōṭara-vāsinaḥ [| *]

87 kṛishṇa-sarppā hi jāyantē dēva-bhōg-āpahāriṇaḥ[1] [|| 63* ||] Ā haḷḷiya pratibaddhada
keygaḷ=āvuv=eṁdaḍe Niṁbarageya mūḍaṇa nāgara-bāviyiṁ mūḍalu tōṁṭaṁ ma-

88 rttaṁ(ttar) nālku 4 ā ūriṁ paḍuvaṇa maraṁjeyiṁ hattida mūḍalu dīkshita-geyi
kāla mattar=ayivattu 50 ā maraṁjeyiṁ paḍuvalu **Siriūra**-sīmeyiṁ teṁkalu Soṁ-

89 nagaṁbiya sīmeyiṁ mūḍalu Kaṁbagana-koṁḍāradiṁ baḍaga[2]lu Haḷedoṟe sahitav=āgi
Seḷḷa-koṁḍāraṁ mattar=eṁbhattu 80 ā maraṁjeyiṁ mūḍalu Siriūra-koṁḍāradiṁ ba-

90 ḍagalu Asaga-goṁḍāraṁ mattaru haṁneraḍu 12 ā maraṁjeyiṁ mūḍalu sthaḷa-vṛittiya
i(ī) vattariṁ teṁkalu Baṁṭeya-geyi mattar=eppatu 70 Ī sthānad=ācharyyaru purvvā-

91 sra(śra)ya-brāhmaṇar=āgi Māḍiphaḷada Śaṁkaradēvara maṭhad-āchāryya Dhruvēśvara-
dēvara śishya-saṁtānav=āgalē-vērkkuṁ Dhruvēśvara-dēvara saudare Kallarasana
Dēmaledēviya

92 tad=dinam=āhaḷaṁgaḷam vaidika-kriyeyiṁ māḍuvudu sthānad=āchāryyar=akke prabhuv=
akk=ārādaḍam=ī vri(vṛi)ttiyan=ottey=iḍaluṁ māṟaluṁ dāna geyyaluṁ salladu mi-

93 ṟidaṁdu daṁḍyaru otteyaṁ hiḍidaruṁ daṁḍyaru [||*]

[1] There is a spiral mark after this.
[2] This letter is inserted above the line.

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5. *Epigraphia Indica*, Volume V (1898-99), with a list of the Inscriptions of Northern India from about A.D. 400, by Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultzsch, Ph. D. (Reprinted). Price Rs. 35.

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